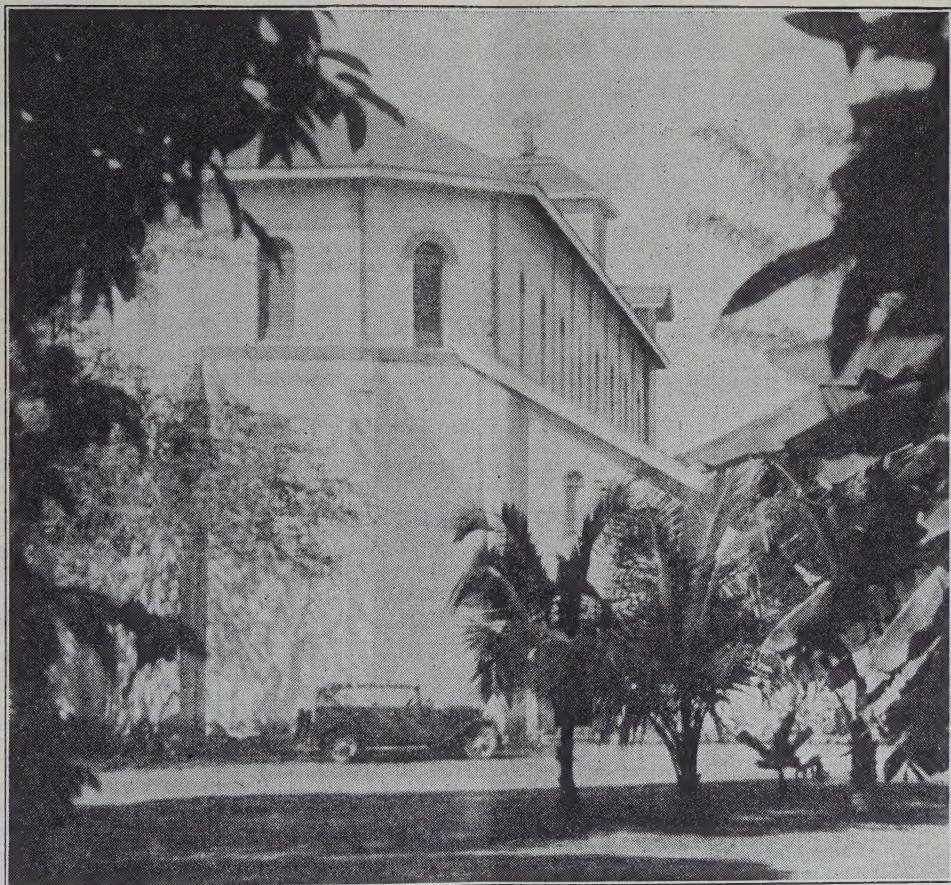


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February 16, 1935

The Living Church



THE CATHEDRAL AND GARDENS, PORT AU PRINCE, HAITI

(See article on page 193)

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE Editor
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CLINTON ROGERS WOODRUFF Associate Editors
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ADA LOARING-CLARK Woman's Editor



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Church Kalandar



FEBRUARY

17. Septuagesima Sunday.
24. Sexagesima Sunday.
25. St. Matthias.* (Monday.)
28. (Thursday.)

* Transferred from February 24th.

MARCH

1. (Friday.)
3. Quinquagesima Sunday.
6. Ash Wednesday.
10. First Sunday in Lent.
13, 15, 16. Ember Days.
17. Second Sunday in Lent.
24. Third Sunday in Lent.
25. Annunciation B. V. M. (Monday.)
31. Fourth Sunday in Lent.

KALENDAR OF COMING EVENTS

FEBRUARY

- 17-18. Colorado convention.
22. Annual C. L. I. D. meeting.
Panama Canal Zone convention.
25. Church Periodical Club meeting.
27-28. Forward Movement Commission meeting in Cincinnati.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

25. St. James the Less, Philadelphia, Pa.
26. St. Andrew's, Baltimore, Md.
27. Convent St. John Baptist, Ralston, N. J.
28. St. James', Watkins Glen, N. Y.

MARCH

1. Grace Church, Albany, N. Y.
2. St. Andrew's, Buffalo, N. Y.

Why Go to Church?

IF YOU DO NOT CARE to know God, if you do not care to give your soul a chance, if you do not want to develop in soul-culture—then it may be just as well that you stay away from church! But if you want to develop a well-rounded character—to grow finer and better and nobler—more Godlike, more Christlike, more ideal and more fit to "go up higher" when you shuffle off this mortal coil—then I would advise you to look into the question of *recognized channels*! If there is a better or more fitting channel, agency, or opportunity for contact with the highest and best that life offers—for contact with better people, for association with the Maker of the Beauteous World—I simply have not discovered it in a life of inquisitiveness and moral search!

—Rev. T. F. Opie, D.D.

Clerical Changes

APPOINTMENTS ACCEPTED

BURROWS, Rev. WILLIAM, for the past ten years archdeacon and executive secretary of the diocese of Indianapolis; has accepted the rectorship of St. Paul's Church, Indianapolis, effective February 1st. Address, 3002 E. Fall Creek Blvd.

CHRISTIAN, Rev. WILLIAM F., is vicar of the Church of the Ascension, Merrill, and St. Barnabas', Tomahawk, Wis. (F.L.). Address, 904 E. 4th St., Merrill, Wis. Effective February 1st.

HANN, Rev. GEORGE H., formerly rector of St. John's Church, Little Silver, N. J.; is vicar at Christ Church, Kealakekua, Hawaii (Hon.).

JACOBS, Rev. L. DENSMORE, formerly in charge of St. Paul's Church, Utica, N. Y. (C.N.Y.), and honorary curate at Grace Church, Utica; has accepted a call as curate at the Church of the Good Shepherd, Binghamton, N. Y. (C.N.Y.).

LEVY, Rev. FRANK L., formerly in charge of Holy Comforter Mission, New Orleans, La.; to be in charge of Grace Church, St. Francisville, La., effective February 15th. Address, P. O. Box 195.

MICOU, Rev. PAUL, rector of St. Mark's Church, Fall River, Mass., for six years; to be rector of Nelson Parish, and St. John's Church, Rippon, with residence in Charles Town, W. Va. Effective at Easter time.

MOORE, Rev. ROBERT H., in charge of St. Andrew's, Trenton, and St. Paul's, Holland Patent, N. Y.; has also assumed charge of St. Paul's, Utica, N. Y. (C.N.Y.). Address, 419 Trenton Ave., Utica, N. Y.

TEMPORARY APPOINTMENT ACCEPTED

DEACON, Rev. PERCY R., formerly with the New York City Missions; to be in charge, temporarily of St. Thomas' Church, Tupper Lake, N. Y. (A.).

RESIGNATIONS

BROWN, Rev. LEWIS, Ph.D., as rector of St. Paul's Church, Indianapolis, Ind., after a rectorship of 35 years.

MEYER, Rev. HARRY B., missionary at Homer, Marathon, and McLane, N. Y. (C.N.Y.), has retired on account of illness. Address, Sherburne, N. Y.

TEMPORARY ADDRESS

CLARKE, Rev. J. WINSLOW, of Oxford, N. Y.; has winter address at 223 Rutgers St., Utica, N. Y.

ORDINATIONS

PRIESTS

HAITI AND THE DOMINICAN REPUBLIC—The Rev. ABNER DEUS BUTEAU was ordained to the priesthood by the Rt. Rev. H. R. Carson, D.D., in the Cathedral of the Holy Trinity, Port au Prince, Haiti, December 23d. The ordinand was presented by the Rev. David B. Maccombe, and the Ven. Georges E. Benedict preached the sermon. The Rev. Mr. Buteau has been assigned the Church of the Resurrection, Gros-Morne, with its associated missions of L'Acul and Treille.

HONOLULU—The Rev. WAI ON SHIM was advanced to the priesthood by Bishop Littell of Honolulu in St. Peter's Church, Honolulu, February 8th. The Rev. Y. Sang Mark presented the ordinand and also preached the sermon. The Rev. Mr. Shim continues as assistant at St. Peter's Church, and as assistant to the diocesan treasurer. Address, Queen Emma Square, Honolulu, Hawaii.

MILWAUKEE—The Rev. GEORGE LEVERETT STOWELL, III, was ordained to the priesthood by Bishop Ivins of Milwaukee in St. Edmund's Church, Milwaukee, Wis., January 20th. The ordinand, presented by the Rev. John Gale Ford, is rector of St. Edmund's Church, with address at 2447 N. Richards St. The Rev. A. A. Mueller, Ph.D., preached the sermon.

MISSISSIPPI—The Rev. ARTHUR BUXTON KEELING was ordained priest by Bishop Bratton of

Mississippi in St. Mark's Church, Jackson, February 5th. The ordinand was presented by the Rev. J. T. Jeffrey, and the Rev. Walter B. Capers, D.D., preached the sermon. The Rev. Mr. Keeling is priest in charge of St. Mark's Church, Jackson, Miss.

SAN JOAQUIN—The Rev. DUNCAN GRANT PORTEOUS was advanced to the priesthood by Bishop Sanford of San Joaquin in the Church of the Saviour, Hanford, Calif., January 25th. The ordinand was presented by the Rev. W. E. Patrick and is vicar of St. Paul's Mission, Visalia, Calif. Address, 206 Encina Ave. The Rev. Quincy Ewing preached the sermon.

VERMONT—The Rev. HARVEY DEAN BUTTERFIELD was advanced to the priesthood by Bishop Taitt of Pennsylvania, acting for Bishop Booth of Vermont, in the Church of the Good Shepherd, Rosemont, Pa., February 3d. The Rev. William P. S. Lander presented the ordinand and also preached the sermon. The Rev. Mr. Butterfield has become a member of the staff at the Church of the Good Shepherd. Address, 913 Old Lancaster Rd., Bryn Mawr, Pa.

WASHINGTON—The Rev. JAMES F. MADISON was ordained to the priesthood by Bishop Freeman of Washington in the Cathedral at Mount St. Alban, January 31st. The Rev. Oliver J. Hart, D.D., presented the ordinand and also preached the sermon. The Rev. Mr. Madison is assistant priest at St. John's Church, Lafayette Sq., Washington, D. C.

DEACONS

HAITI AND THE DOMINICAN REPUBLIC—BARTHELEMY ELISSE GENÈSE was ordained deacon by the Rt. Rev. H. R. Carson, D.D., in the Cathedral of the Holy Trinity, Port au Prince, Haiti, February 3d. The presentation was made by the Ven. Georges E. Benedict and the Rev. Jean D. Abellard, and the Rev. Edouard C. Jones preached the sermon. The Rev. Mr. Genèse has been assigned to work on Gonave Island.

MISSISSIPPI—WINFRED PIPES JONES was ordained to the diaconate by Bishop Bratton of Mississippi in St. Paul's Church, Wadoville, January 8th. The candidate was presented by the Rev. T. B. Clifford, and the Rev. Joseph Kuehnle preached the sermon. The Rev. Girault M. Jones and the Rev. Cecil B. Jones, brothers of the candidate, participated in the ordination service. Another brother, Mr. Roger Jones, was organist.

WASHINGTON—CHARLES WAYNE BUCHANAN was ordained to the diaconate in Washington Cathedral at Mount St. Alban by Bishop Freeman of Washington, January 31st. The candidate was presented by the Rev. F. Bland Tucker, and is a student at Virginia Seminary. The Rev. Oliver J. Hart, D.D., preached the sermon.

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1801-1817 W. Fond du Lac Ave.
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All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The Old Catholics

TO THE EDITOR: The formal separation of the Church of Holland from the Roman obedience dates from the summer of 1702, not from 1770 as stated in your editorial of December 15th.

For more than a century before the former date trouble had been brewing between the Archbishopric of Utrecht and the Society of Jesus.

The first Jesuits arrived in Utrecht in 1592 during a vacancy in the see and during the troubled century which culminated in the revocation of the Edict of Nantes in 1685 they steadily advanced their ultramontane views.

In 1702, the Jesuit Pope, Clement XI, arbitrarily deposed Archbishop Peter Codde. This assault on the jealously guarded rights of the Chapter of Utrecht rallied to her aid the Protestant States-General which had heretofore been her bitterest foe. In the hope of avoiding the schism which seemed inevitable, Archbishop Codde retired into private life.

A certain Adam Damen, canon of Cologne, was consecrated to take charge of the see, but as the consent of the Chapter of Utrecht had not been asked, it very properly refused to recognize him and the Dutch government demanded and obtained his abdication.

The Papal Nuncio at Cologne forbade the faithful to receive the Sacrament from the clergy of Utrecht and sent clergy in considerable numbers to supersede the Dutch priests.

Unfortunately the Chapter of Haarlem did not stand with the Chapter of Utrecht but complied with the Jesuits' demands that she relinquish her functions as a chapter. The Old Catholic succession derives not from Archbishop Peter Codde who died in 1710, but from Dominique Marie Varlet.

Left without a bishop on Archbishop Codde's death, with the older clergy dying off, extermination seemed to be the certain fate of the Dutch Church. In 1715 Bishop Fagan, later (Roman) Archbishop in Dublin, secretly ordained four priests and in 1718 another Roman bishop (Soanen) ordained four more. In 1719 Bishop Varlet, having first been ordained by the Roman Church for missionary work in Turkey, passed through Holland. Finding several hundred candidates for confirmation, and being delayed by contrary winds, he confirmed them. Where Bishop Fagan's act had been secret, his was public and for this charitable act Rome never forgave him. Before reaching his diocese a Jesuit brought him an order of suspension. He refused either to resign or to apologize for having confirmed at Amsterdam. While he did not himself become Archbishop of Ut-

recht he consecrated successively four men to the vacant see by the last of whom the succession was continued and the bishoprics of Haarlem and Deventer established.

We may remember, in rejoicing in the declaration of intercommunion with the Old Catholics, that the founders of the Church in Holland were those two great Anglican missionaries, Willibrord and Winfred.

Berkeley, Calif. (Rev.) THEODORE BELL.

The Status of the Negro

TO THE EDITOR: At the recent General Convention the Joint Commission to study the status of the Negro in the Church made its report and was discharged; and, at last, we have received a first reaction to the recommendations made in the report and approved by General Convention in the failure of the diocese of Upper South Carolina to amend its constitution and canons so as to admit the Negro clergy and laity to seats in the diocesan council and to permit Negro congregations in the territorial jurisdiction of that diocese to union with the diocesan council.

The action of the diocesan council of Upper South Carolina raises important constitutional questions which cannot safely be ignored, even if the weakness of the Negro congregations in that diocese prevent them from making an appeal to the general Church.

First, Article I of Canon 57, of the General Canons, reads: "Every Congregation of this Church shall belong to the Church in the Diocese or Missionary District in which its place of worship is situated, and no Minister having a Parish or Cure in more than one jurisdiction shall have a seat in the Convention of any jurisdiction other than that in which he has canonical residence."

This seems to give the Negro congregations and clergy rights which the diocese of Upper South Carolina denies them.

Again, Article 5 of the Constitution of the general Church, dealing with the formation of a new diocese reads in part that among the conditions a new diocese must meet is to show by certified documents that it has "ac-

ceded to the Constitution and Canons of this Church." Assuming that these certified documents include the constitution and canons of the proposed diocese, and assuming that "to accede" means "to agree," "to consent" to the Constitutions and Canons of this Church, a close possibility exists that the diocese of Upper South Carolina did not and does not agree with the latter, since in its constitution and canons it nullifies Article I of Canon 57, by inserting the word "white" before congregations, clergy, and laity, in the composing of its diocesan organization, thus unconstitutionally and uncanonically disfranchising the Negro clergy and congregations in its territorial jurisdiction.

If the Negro congregations are not in union with the diocesan council of Upper South Carolina, with whom are they in ecclesiastical union? How can the general Church, through the National Council, regularly make appropriations for this missionary work, and who is regularly the bishop in charge of this field, and if these congregations have no legal union with the incorporated diocese of Upper South Carolina, how can that body hold, in trust, the property of these congregations?

Admittedly, the situation is now irregularly handled, but only because the Negro congregations are too weak to make an appeal to the House of Bishops, yet it is to be hoped that some Negro layman in that diocese will challenge the procedure by making an appeal, as a communicant of the Church, in good standing, to the House of Bishops or the general Church. (Rev.) HARRY E. RAHMING.

Denver, Colo.

Hopes for Unity

TO THE EDITOR: You will be glad to hear me say, I think, that I find your paper a treasure chest of information, and for culture I love it. I feel that I should never again be without it; although coming as it



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does, every week, it keeps me hopping to read all the issues. I am a subscriber for the *Presbyterian Tribune* and the *Lutheran*, as well.

And now I venture further. Last Sunday I attended the 11 o'clock service of the Church of the Advent here. I shall go again occasionally. The priests appealed to me as exceptionally devout; I liked to look at their good faces. The congregation was almost as large as that little church would hold, though chiefly a humble class. The service was beautiful, but I confess that I cannot see anything in a vicarious celebration of the Eucharist. I am aware that it is claimed that it is not vicarious, that the congregation has its part; for I purchased a pamphlet on the Mass before leaving the church.

But the point of the discussion is this: There is evidently a wide divergence of conviction and practice within the Episcopal Church yet it has the wisdom to remain *one* body, using the same Prayer Book and submitting to the same National Council. . . .

The Episcopal Church is showing statesmanship; it has a world-view; may it lead all the Protestant communions back to some kind of unity!

ESTELLE C. YOUNG.

San Francisco, Calif.

"The Sceptical Approach to Religion"

TO THE EDITOR: Although the book has now been out six months, I have not seen in your columns any review or other reference about Paul Elmer More's *The Sceptical Approach to Religion*.

I therefore venture to ask a line or two in your correspondence column to call the attention of the brethren who may not have heard of it to what seems to me one of the most valuable contributions to Christian apologetics published in my time. Neither Mr. More nor

the Princeton University Press is much given to blowing trumpets to attract attention; but during the past six months it has become quite generally known that this is a book to be bought and read by every serious student of modern thought.

The clergy, and such of the laity as are at all trained in reflective thinking, will find it worth while. In it is a great deal of suggestive material which, translated into the language of the street, would be useful in sermons. It will prove especially helpful to those who more than suspect that much that is bandied about as modern thought is intellectually more than a little disreputable.

(Rev.) BERNARD IDDINGS BELL.
Providence, R. I.

Corrections

TO THE EDITOR: On page 81 of the January 19th issue of THE LIVING CHURCH there is a news item about the "First Retreat for Laity in Diocese of Lexington." Since in August, 1932, the Rev. Robert J. Murphy conducted a retreat at Margaret Hall for six older boys from Lexington, and since in June, 1933, Fr. Gavin held a retreat there at which a number of lay people were present, I think it must have been a mistake that the recent retreat was called the first one.

EUGENE H. THOMPSON, JR.
Lexington, Ky.

TO THE EDITOR: There is an error on page 174 of THE LIVING CHURCH of February 9th. Bishop Page of Michigan was not at the convention of the diocese of Lexington. The speaker was Bishop Page's son, the Rev. Herman Page of Dayton, Ohio. Herman Page, Jr., doesn't need his father's reputation to stand on either. He gave two superb addresses on parish problems.

Dayton, Ky. (Rev.) NEIL E. ANNABLE.

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VOL. XCII

MILWAUKEE, WISCONSIN, FEBRUARY 16, 1935

No. 7

EDITORIALS & COMMENTS

The Breadth of the Mind

A GREAT MANY articles and not a few books have been written in the past decade about fear and its effects on the mind and character. Long lists of "fears" have been published, with suggestions as to how to overcome them. But in none of the lists that we have examined, and we have gone over a large number, has the fear of narrow-mindedness had a place. This is strange, because so many people, and such good people, are haunted by the fear of narrow-mindedness. They do not wish to be narrow-minded; they do not wish even to give the impression of being narrow-minded. If any members of their families appear to be afflicted with this mental malady, they treat the matter as a skeleton and keep it as closely shut in the closet as possible.

Seldom do persons suffering from this phobia express it in so many words. They reveal it indirectly, by declaring themselves to be broad-minded and in favor of broad-mindedness in every relation in life. They try to speak and act in a broad-minded way. Of course, this is often a most salutary measure: the fear evaporates. The reason it disappears is a practical one; people who set out to be broad realize very soon that they cannot measure their thoughts and their behavior with a foot rule. An inch may be broad at one time, a yard at another. And there may be occasions when the difference is even greater. For example, surely everyone will agree that not even an inch should be yielded in a question of principle, whereas a distance measureless to man should represent the breadth of the mind in a question of charity, which never faileth.

Perhaps there is no realm in which people fear narrow-mindedness more than in religion. We can all understand this. However, religious liberty, some feel, is not enough. The right to worship God as he will has been secured to man in the civilized world. But, to those who suffer from the fear of narrow-mindedness this is not sufficient. They insist that "all religions are equally good." Many earnest Christians among them would bring about the reunion of Christendom by the simple expedient of ignoring all that divides the Christian communions of the world. They think this could be done

in an instant were people as broad-minded as they ought to be.

Sometimes individuals who are afraid of narrow-mindedness startle their friends by their actions. There was the woman who occasionally attended Mass at the Roman Catholic Church in her vicinity, and received Communion. She was a member of the Anglican Church; moreover, she belonged in a parish and was devoted to her rector. His shocked dismay when she mentioned her practice at the Roman Catholic Church did not affect her at all. "I believe in *all* the Churches," she told him. "But that is not the point," he expostulated. "The Roman Catholic Church is not in communion with us, and the priest in this church to which you go would not communicate you, if he knew that you were not a member. He is not allowed to make exceptions." Did this convince that woman? It did not. "I am not so narrow as the Roman Catholic Church," she declared. Her rector, fortunately, recognized the symptoms of the phobia which was upon her and forebore further argument just then.

THREE IS ANOTHER kind of person, determined to be broad, who is even more difficult, and that is the man or woman who belongs to no Church and holds no faith of any sort except the Golden Rule. Such persons, good neighbors and excellent citizens, take an attitude toward the Church that is hard indeed to change. For instance, there was the man who held to no Creed but who "felt kindly" to those who did. He went with the family whose guest he was to the Holy Eucharist, and he received. "I always try to fall into the ways of my host," he explained pleasantly at the breakfast table. His host (poor man!) was bereft of all words for a few moments. The duties of hospitality made it hard for him to say what he thought it right to say. But he did make it clear that the Holy Mysteries were not to be thus approached. The guest listened amiably, and then commented: "I am broad-minded; I should have remembered that your Church does not allow you to be."

Was he broad-minded? Was the woman more broad-minded than the Roman Catholic Church? We are informed

by a reliable psychologist that they were *not* broad-minded. He asserted that they were merely in extreme fear of being narrow-minded.

Psychologists tell us that fears are not wholly bad things. They protect us from certain ills. So long as they are reasonable fears, they can be very useful. The reasonable fear of accidents makes us observe traffic signals, for instance; and the reasonable fear of fire makes us cautious in the handling of explosives. These and other fears, useful when they are reasonable, become not only useless but also positively dangerous when they become inordinate. This is as true in the life of the Church as in the life of the world.

No doubt the fear of narrow-mindedness is a good thing when it is reasonable. It causes us to make sure of the facts. And that is an immense safeguard. Before taking part in the services of any other Church, we shall, if we have a reasonable fear of narrow-mindedness, inquire as to the part permitted to non-members. And we shall do the same thing before refusing to take part. As for our procedures in respect to our own Church, we shall find out just exactly what we may invite non-members to do and we shall not go beyond that.

It all comes back, as do so many other things, to the question of knowledge. People who know Church history, for instance, seldom if ever are harassed by that fear of narrow-mindedness. They know the ground, and they know that, within certain well-defined limits, they may walk safely. Moreover, they discover that they may go a long distance. We of the Church have had our feet set in a large place. If our minds are really broad, they will direct our feet in the way wherein they should go. Books are so plentiful and so good. Anyone can guard against both narrow-mindedness and the fear of it by systematic reading. There is no better way to secure and to maintain broad-mindedness.

There would seem to be only one sort of chronic narrow-mindedness. Like most of the others, it grows out of the extreme fear of narrow-mindedness. This is the type that prides itself on ignorance. Like the little girl in *Great Expectations*, the sufferer will announce that certain things are "all one": and why? We recollect that the little girl said: "The name of the house is *Satis*; which is Greek or Latin or Hebrew, or all three—or all one to me—for enough." It is hard indeed to help those to whom quite different things are "all one!" Especially hard is it when they regard this as desirable, as a sign of the breadth of their minds.

How can we attain to and keep to broad-mindedness? By learning without ceasing. But we must begin by wanting to learn. We must continue that way, too.

The Church's Rules

A RETIRED CLERGYMAN writes to say that he has recently been assisting the rector of a certain parish in which he had spent six happy and prosperous years. During that time he had devoted himself, in season and out, to ministering among his people and teaching them the Catholic Faith as set forth in the Book of Common Prayer. Last Christmas, he writes:

"At the midnight Eucharist I administered the chalice. The consecrated wine was almost spent at the end of the third railful. I called the attention of the celebrant to the fact, and was directed to pour wine from the cruet on the credence table and mingle with the small quantity still in the chalice. I was informed that this would consecrate by virtue of contact. This is new to me, and if a sufficient method of consecration it would

be very convenient. But is not the rubric quite explicit about the matter of consecrating more bread or wine?"

Yes, the rubric is very explicit. It directs that, if the consecrated bread or wine be spent, more is to be consecrated, with the repetition of the prayer of consecration. The Church's rule is clear, and the celebrant was directly violating it. Moreover, there is no basis, other than superstition, for any such theory as consecration "by virtue of contact." It is in the same category with the theory of the King's touch, or the magical powers of the Blarney Stone.

Again, the perennial question of inviting all and sundry to receive the Holy Communion, regardless of their religious beliefs or lack of them, is raised. Once more, the Church's rule is clear. None is to be admitted to the Holy Communion unless he be confirmed, or ready and desirous of being confirmed. Is the non-Churchman ready and desirous of being confirmed? If so, let him be welcomed to the sacred feast, by all means, and let him be presented for confirmation at the Bishop's next visitation. But if he is not ready, through instruction and prayerful preparation, and not even desirous of conforming to the Church's practice, then why should he be admitted—nay, invited—to her most sacred rite?

Certainly the Church is for all sorts and conditions of men. The blackest sinner, if he repent, is welcome to her fold. Even though he sin again and again, the Church will be waiting for him. The Church is, indeed, not an organization of saints but an aggregation of sinners. Its character and mission are divine, but its members are human and sinful. The sacraments are made for sinners.

But that is not the point in question. It is not sinners, but righteous men and women who are excluded from the Blessed Sacrament by the Church's rule—men and women so righteous that they feel no need for the Church's discipline. They want the privileges but not the obligations of Church membership. They are not ready to submit themselves to her discipline and order; they are not ready and desirous of being confirmed. Verily, they have their reward; but it is not the sacramental reward of the faithful Christian who governs his life according to the Church's discipline and finds the greater freedom in so doing.

The Church must have standards of faith and practice. She must have rules of order and discipline. No business organization, no profession, no social club can get along without them; why should the Church? She is greater than any of these. She is more than an organization; she is an organism, divine in origin and orientation, human in membership.

The Church must have rules. Those rules are intended to be obeyed. We can comprehend no other reason for them.

The Hauptmann Trial

THE LIVING CHURCH is probably almost unique among American periodicals, in that the name of Hauptmann has not appeared in its columns heretofore and no reference has been made to the trial at Flemington, New Jersey, that has bulked so large in the public eye since the first of the year. We have been old-fashioned enough to believe that it was not in the best of taste to discuss the pros and cons of a criminal trial while it was in process, even though the letter of the law might not be violated. We have, moreover, had no reason for discussing the trial, and would have had no excuse for doing so except that of morbid curiosity, of which there has already been entirely too much.

Now, however, the situation is different. The case is nearing the jury as we go to press. But the findings of the jury make no difference for the purpose of this editorial.

We want to see justice done, of course, and we hope the decision reached will be the right one. If the defendant is found guilty, he must pay the penalty of the law. We do not approve of capital punishment in principle, particularly in circumstantial cases, but when that is the law of the state, the law should be enforced. We in Wisconsin have outgrown that particular method of punishment, it may be said parenthetically, and yet this state has not a worse but a better record for justice than most. If, on the other hand, Hauptmann is acquitted, it will be only to face another charge in the state of New York.

But it is not Hauptmann alone who has been on trial. The American public has also been on trial, and we are afraid that any fair-minded judge or jury would have to convict it of perverse morbidity—unless, indeed, some clever lawyer could secure an acquittal on the ground of feeble-mindedness.

What are we to think of an entire nation that centers its primary attention for over a month in a courtroom where a man, guilty or innocent, is fighting for his life, almost single-handed, against not only a prosecutor but a press and public determined to trap him at any cost? What are we to think of society women who go to this modern inquisition as to a social function, and wear at their necks reproductions of the kidnap ladder that has been the chief bit of material evidence? What are we to think of the Rotary Club of Flemington that conceives of its civic service in terms of supplying ushers for the crowds attending the trial? What are we to make of a sensation-hungry public, that demands every gruesome detail, immediately and fully, so that the court house must be converted into a maze of telephone and telegraph wires, in order to carry the picture of the trial to the farthest corners of the country as rapidly as possible? What of the newspapers that pander to this perverted taste, and fill their columns with yards and yards of drivel and worse, by highly paid sports writers, novelists, criminologists, astrologers, and sob sisters of both sexes? What of the movies, taken and distributed in defiance of court order and common decency?

Can it be that the public interest is truly aroused by a desire to see justice done? If so, 'twere laudable indeed. But the evidence does not support that finding. The public is interested in the Hauptmann trial, not because of a desire that justice be done, but because it is a spectacle that appeals to the innate morbidity of all of us. The appeal is of the same calibre as that which, until a hundred years ago, made the public execution a gala event. Nowadays we have grown softer and more squeamish. We don't like the sight of blood, so our spectacle is the trial and not the execution, though the yellow press follows the convicted criminal to his death agonies and reports them in detail whenever it can.

Do we condemn ancient Rome for its gladiatorial games? We glory in the same type of spectacle—a man fighting for his life against odds—only our arena is a courtroom. Do we feel superior to the Spaniard and the Mexican, with their bull fights? They are relatively honorable affairs, in which the matadors and their assistants, if not the bulls, participate willingly and voluntarily. We, with our Anglo-Saxon traditions of sportsmanship, prefer to have our vicarious thrills at the expense of a man who is already down. Or else, perversely, we glorify the gangster and the acknowledged criminal into a sort of picaresque hero, a modern Robin Hood, a meet character to be portrayed as the central figure on the silver screen, where his hideous philosophy may insidiously worm its way into the hearts and minds of our young people.

Yes, America was on trial at Flemington. And the verdict was—GUILTY.

Loans for Church Improvements

Information from the Federal Housing Administration

SINCE CHURCHES are usually among the first to feel the effects of periods of financial stringency, many of them are today listed among the casualties of the depression years.

Those who are concerned with the physical upkeep of the average church would undoubtedly find, after a check-up of the property, that there are many repairs and improvements that should be undertaken at once.

Pastors and congregations, seeing their property depreciating through lack of repair, were powerless, because of restricted income, to do anything about it. Many improvements that would have extended their activities were postponed. Like the average home owner, they could only hope for better conditions.

The passage of the National Housing Act and the creation of the Better Housing Program changed the situation and brought to pastors and congregations a means of securing funds to enable them to undertake, at once, the work so long deferred.

Even today, months after thousands of home and business property owners have taken advantage of the provisions of the National Housing Act, there are many congregations that do not know that a church can borrow money under the Modernization Credit Plan for the repair, improvement, or modernization of their property.

The Federal Housing Administration is encouraging the renovation and modernization of churches and schools as well as homes, farms, and business properties. Under its credit plan, Church organizations can borrow a sum up to \$2,000 for modernization purposes, and repay the loan in periodic installments.

If a church needs a new roof, a coat of paint, interior decorating, additional plumbing, heating, lighting equipment, or other permanent improvements, and if its governing body decides it would be advisable to pay for the work out of the future income of the church, a loan may be obtained through a bank or other lending agency approved by the Federal Housing Administration. The Federal Housing Administration insures loans of the banks and similar lending agencies.

Under the terms of the plan items such as memorial windows, pulpits, pews, church rails, and almost any kind of permanent installation can be financed. Additions such as recreation halls and assembly rooms can also be financed.

An interesting example of church modernization which was partially financed by a loan insured by the Federal Housing Administration is that of the Church of God, Kansas City, Kans.

When a new entrance and vestibule were added to the church, it was found necessary to move the basement entrance in order to descend from the new steeple. A broad, well lighted stairway was built. The floor of the main auditorium was refinished after being reinforced, the furnace was removed to one side of the basement and the space utilized for two classrooms.

"Like many other properties, both public and private," stated the pastor, the Rev. Herbert W. Morgan, "we had permitted our building to deteriorate. We saw the value of the Modernization Credit Loan for repairs to the church at this time."

Churches throughout the country are finding it advisable to undertake repairs or improvements now in order to obviate more costly ones later.

A New Controversy Over Vestments

By Canon W. A. Wigram

BY A NEW LAW that has now come out in Turkey, it has become forbidden for any of the clergy of any of the various religious bodies in the land to wear their characteristic religious dress anywhere, save in churches and during such religious rites as funerals. At all other times, they must appear in "lay attire," which has come to mean the very ugly "reach-me-downs" now universal in Europe. It is part of the general tendency of the age to do away with all picturesqueness, and to make us all appear in one drab uniformity, in the name of progress and democracy, and it is not only in Turkey by any means that we see this lamentable tendency at work. Every trade in England once had its distinctive dress, and was proud of it; now only the butcher and the dustman have kept theirs, for practical reasons.

The new rule is not aimed at Christianity, for it is universal, and the robe of the mullah is no more respected than the *raso* or cassock of the priest. All have to vanish from public use, save that leave may be given to one leading cleric in each body to wear his official dress on all occasions. Every visitor to Turkey will regret it, most those whose memories go back for forty years. It is natural perhaps that the Greeks should feel it most. To them it appears to be a design to inflict more humiliation on Orthodoxy, and they see it as an interference, by a non-Christian authority, with the internal affairs of a Christian community, toward which the authority has just been making gestures of friendship. One cannot wonder that one Patriarch at least should declare, "Turko-Greek friendship! I'll begin to believe in that when I see the Ecumenical Patriarch left free to hold a synod of his Church, or to attend one." Greeks are in fact now beginning to doubt whether it is worth keeping the Patriarchate in a city where it is "enslaved," when there are so many places where it might be free. The suggested change is made easier by the fact that the "Patriarch of Constantinople" does not really exist. The prelate whom we call such is a *duplex persona*, officially described as "Archbishop of Constantinople, which is New Rome, and Ecumenical Patriarch." There seems to be no reason why the Archbishop, or his deputy, should not sit in Constantinople, while the Patriarch may find an abiding place in a sanctuary that is still international, though in the custody of an Orthodox power. The monasteries of Mount Athos offer such a place, with buildings ready and unoccupied.

Meantime, what is the *raso* or Orthodox clerical costume about which there has risen this trouble? Historically, it is a development of that *tunica dalmatica* that Diocletian brought in, and which became in the fourth century the court dress of the laity and the garb of philosophers, *vice* the old cloak. Clergy originally wore no distinctive vestments even when officiating, and Origen seems to have been the first to wear the philosopher's cloak when lecturing, much as a university don will wear his gown.

PROTESTING THE TURKISH law compelling the abandonment by the clergy of clerical garb outside the church, His Holiness Photius, Patriarch of Constantinople, has imprisoned himself in the limits of the patriarchal palace, pledging himself not to break his seclusion until the law is rescinded, according to a dispatch in the New York "Times" of February 8th. ¶ The Patriarch's decision, although drastic, is reported only a substitute for a more extreme step he had been contemplating. He originally intended to abdicate. The Greek government intervened in the interest of harmony between Greece and Turkey.

Then the clergy took to the *dalmatica* (though there is irony in the fact that a church vestment should owe its origin to a persecutor) as a liturgical garment. It was of any color, being usually white or red, and if black became customary in later ages, there was no rule on the point. High dignitaries still wore white even in medieval days, and it was only monks who used a black tunic, of no fixed pattern.

When the Turk ruled in Greece, priests dressed like the people, wearing the *fustanella* in which only aged peasants appear now. It was just their head-gear

that marked their profession. Dignitaries like bishops or abbots wore the *kaftan*, a tunic worn by Moslem kadis as a mark of judicial office and adopted by those who were the judges of their own people.

It was in quite late days, during the eighteenth century, that the *raso* became the standard clerical garment of the land, in the face of much conservative opposition. Now, it has come to mean much to the Greek mind, because it was closely connected with the resurrection of national feeling and the war of independence, during which it was frequently dyed with the blood of the wearer; that is not however a reason that can be expected to appeal to the sympathy of the Turk.

There is then no real reason why Orthodoxy should be imperilled, even if the *raso* did go the way of the gown, knee-breeches, and buckled shoes that every English cleric wore in the eighteenth century. We even suspect the Orthodox clergy in London of appearing at times in ordinary English clerical kit. Yet, there is no denying that important changes have come to pass ere now, because of orders that were no more important in themselves, but which somehow made appeal to popular feeling.

Canonization and Saints

AS CANONIZATION does not create saints, but the grace of God, so canonization is not needed to impress the personality of a saint on the loving interest of the faithful. The English Church has many saints whose names, though they have never been admitted to the calendar, are revered by multitudes of loyal Churchmen, and perhaps invoked by not a few. We wish that means existed for a sane and loyal revision and reconstitution of the calendar. But the time is not ripe for such a work to be undertaken with success. The absence of official seal does not, however, detract either from the reality of the saints or from the fervor and devotion with which the pious regard them.

—*The Church Times.*

NEITHER rich furniture nor abundance of gold, nor a descent from an illustrious family, nor greatness of authority, nor eloquence and all the charms of speaking, can produce so great a serenity of life as a mind free from guilt, kept untainted, not only from actions, but purposes that are wicked.

—*Plutarch.*

Haiti: A Mission That Matters

By the Rev. Bernard Iddings Bell, D.D.

Canon of the Cathedral of St. John, Providence, Rhode Island

WE DROVE, the Bishop and I, through the streets of Port au Prince, on our way to the Midnight Mass. The tropical darkness of the night shadows was thrown into relief by the silver brilliance of a December moon. There was gaiety all about, a quiet gaiety such as needs little assertion. The Haitians are a soft-spoken people, soft-moving. Occasionally there was the sound of a tom-tom beaten somewhere in subdued rhythm, the ripple of a low laughter half-expressed; but no strident speech, no loud singing. The night had come down, blessedly to hide the white glare of day. The tall palms moved slowly in a gentle breeze. It was pleasantly warm, not hot. Through streets quite narrow, lined with half-walled gardens, we went our way; across the Champ de Mars, the Presidential Palace outlined in electric bulbs—very grand indeed; down a broader avenue, with little shops, in front of most of them outdoor displays of vendible goods set out on small tables, fruits and confections and breads of varied sort, each improvised counter lit by a tiny candle or two. People were everywhere, black of skin, mostly dressed in spotless white, many with bare feet, greeting each other, courteous, polite, serene, very human but somehow exotic to the eyes and ears of a newly-arrived American.

"Do you find it hard to realize that this glowing, summer-like night is Christmas Eve, my friend?" asked the Bishop.

"No," I replied, "not at all. It seems strangely as it should be. The first Christmas must have been much like this, with the cool and moon-lit evening succeeding the white-hot day. The shepherds on the hills might feel a little cold. And down the lane was an inn, and in the liquid moonlight a stable. It is quite the same except, of course, that those to whom the Lord comes here are black, not white; and somehow that does not seem greatly to matter."

It was ten o'clock when we reached the Cathedral—a beautiful, new, clean building, high and long and cool, pale cream brick and plaster, with no windows, and the doors thrown wide. Already its 600 seats were filled with men and women, sitting silent or on their knees in prayer. By half past ten the wide aisles were filled as well, with standing men. There must have been at least 1,200 persons there.

In came the choir and the clergy followed by the Bishop, vested in a cope and mitre of white and blue. Solemn Vespers was sung, not merely by the choir but by the congregation too—psalms and canticles and versicles and prayers—in a strange quality of voice, the African timbre modified by a certain nasality always inherent in the French language. The carols were French and unfamiliar, except the international "Come All Ye Faithful": "Oh venez l'adorer Jesus le Christ de Dieu." Then followed a sermon, preached by a young priest who had been ordained the Sunday before and who was to offer the Holy Sacrifice for the first time on Christmas Day. It was a beautiful sermon, in the best Gallic manner—simple in

NO DRY STATISTICS await the reader of this article. Instead one finds here a vivid, poignant story of the effective work our Church is doing in Haiti. Terribly handicapped by lack of funds from home, in a land of poverty the Bishop and his workers are bravely facing the future, providing as best they can under the limited circumstances spiritual care for the thousands who are flocking to "The Orthodox and Apostolic Church in Haiti."

theology, emotionally moving in its very restraint, each section of it a little work of art. Then, after a short interval, the Midnight Mass began, Bishop Carson at the altar. The language was different, but the service of the Prayer Book made me feel both at home and also nostalgic for my boyhood and for those now dead who once had knelt beside me at Midnight Masses long ago and far away.

The music was Haitian, deeply

reverent. The incense rose high, sweet and moving. A thousand blacks and their Bishop, breathless in anticipation; and on the altar Christ was born and was adored. In utter silence, these had come to hold up hungry hearts and hands, to take the food which fails not and the drink which if one tastes he shall not thirst again.

IT IS St. John Evangelist's Day. The sun beats down upon the Rue Jerusalem in the tiny city of Arcahaie, on the sea-coast thirty miles north of Port au Prince. About three thousand people live in Arcahaie. Most of them occupy one-room open houses, with thatched roofs and neither doors nor windows. Our people there, the local members of "The Orthodox and Apostolic Church in Haiti," worship in a decent concrete church, dedicated to St. Thomas. We have 324 communicants. Most of them are at work today and unable to meet the Bishop, who comes to pay his Noël visit to the children; but a "deputation of honor," twelve strong, fine, upstanding Haitian gentlemen—poor but clean and neat, in spotless white, and with the natural dignity and charm which characterizes all these people—meets us and escorts us into the church. The ninety-seven children of the Sunday school—which is also a Christian day school, conducted under the direction of the Department of Education of the Republic—break into a Christmas carol as we enter. The Bishop and my wife and I have seats at the front; and behind us stands the guard of honor. Matins is sung—the parish Mass has been said at an earlier hour).

Then, led by a man carrying a mighty Haitian flag, everyone marches to the school, singing as we go their national anthem. The school building is four walls. Instead of a roof, palm branches are laid on beams, giving air and light and coolness. In the center is a post, twined with gay paper. On it is the school's chief treasure, a photograph of Monseigneur l'Évêque Carson. Again we occupy seats of distinction; once more the guard of honor stands behind us.

Père Edouard Jones, the parish priest, makes an address of welcome, then introduces the children who have been appointed to make recitations. Each child when called comes before us, bows, and does his or her piece. How tremendously in earnest they are, and wholly free from self-consciousness! Some are sentimental, some tragic, one or two humorous. A song or two is sung. The music comes to our ears from every direction, for children are standing in a wide circle all around us. We are formally decorated with Haitian flags. Now offer-

ings are made by other representatives, gifts of the children to their Bishop; a few bananas, some tangerines, a handful of peanuts, home-made baskets of native flowers, mangoes, a bunch of peppers; finally, by way of climax, a lad brings forth from behind him a live cock, its feet tied together. There is great applause and a ripple of low laughter.

Next comes a lovely adolescent girl bearing a scroll of foolscap tied with twine. It looks like a diploma. It is. She opens and reads it. It is an address "to the respected professor, Dr. Bell"; and it informs me that I have been made an honorary member of the day school of the parish of St. Thomas in Arcahae, and assures me that I shall be remembered as such whenever the school makes its monthly Communion. I return thanks for the honor, my voice a little choked with tears. They are so serious about it, so gently respectful to one who, God knows, ill deserves it.

The Bishop says a few kind words of loving counsel to his children. Pére Edouard leads some cheers: "Vive l'Evéque Carson!" "Vive Pére Doctor Bell!" "Vive Madame Bell!" And I lead one, too: "Vive Pére Edouard!" The Bishop bestows his blessing. We give little boxes of candy to each child. They bring to us cocoanuts. The ends are cut off with great knives; the sweet milk is poured out and we drink of it. The meeting is over. The guard of honor escorts us to the Bishop's car. We are off, on our way to S. Marc, thirty miles further on.

THREE are certain things about our mission in Haiti that ought to be better known than they are.

The Church in Haiti is completely Catholic from end to end. That does not mean that it is given to extreme or eccentric ritual, in imitation either of Rome or of Sarum. It is a "Prayer Book" mission, loyal, complete. The Holy Communion is its center of devotional life, as the English Reformers intended, rather than Morning Prayer. The Catholic Faith, as contained in the Offices of Instruction, is taught all the people as a matter of course, and with no apologies or mental reservations. No one on earth would suppose, to look at the work, that it was anything but what it is, this Haitian Church, a free Catholic Church, proud and glad of it, earnest in devotion.

THE CHURCH in Haiti is in language almost completely French—the only French-speaking diocese in the whole Anglican communion. That makes for difficulty in getting books for purposes of worship and instruction. There is no good French translation of the American Prayer Book, and none

whatever of the Revised Prayer Book. The only translation available at all is an old one, privately owned in New York, prohibitively expensive. Our Haitian people must learn their services by heart. There is no French hymnal, either, that is even reasonably good. French Roman Catholic hymns are rarely usable; Huguenot hymns are both Calvinist and cold. Dean Leopold Kroll of the Cathedral in Port au Prince has composed tunes; Pére Benedict and others have translated words. There are also no French editions of standard manuals of instruction for children or adults. Everything must be newly written or translated. There is no money available for printing. The mimeograph machine is a godsend.

There are, it is true, also in Port au Prince some services conducted in English, and some in German; but even there ninety per cent of our communicants speak only French or Creole. Nowhere else in Haiti are there people who speak English in numbers enough to make even a tiny congregation. The work is French. The tone is French. The Haitian Church is not, in language or spirit, either neo-Anglican or pseudo-American. It is of the Haitian people who, for all their blackness, are Gallic in heart and mind.



BISHOP CARSON, THE BEST-LOVED CITIZEN OF HAITI

believed. The course is five years long, twelve months a year. Dean Kroll and Pére Benedict are its teachers. The Bishop is its superintendent. All of the ordinands nowadays are prepared there. From four to seven young men are constantly in residence. They live by a definite rule of life. A finer lot, to look at and to speak with, it would be hard to find.

The Bishop could get twenty new candidates tomorrow; but he cannot afford it. A hundred dollars a year is needed to support each student. Three years ago the National Council gave \$1,000 for this seminary. Today it gives only \$100. The Bishop has been carrying his men on, out of his own pocket. And where could Dr. Carson put those twenty aspirants if and when he had ordained them? There are, to be sure, hundreds of villages in Haiti with no Christian services whatever—Catholic or Protestant—ready and anxious for our ministration; but the people are "poverty-poor," and the Haitian allotment from our National Council is pitifully inadequate



ST. THOMAS' CHURCH, ARCAHAIE, HAITI

even to keep the present work going. Lost opportunities, to minister to those who ask for priests, to those who will live and die with no pastoral care—these are the Bishop's constant grief.

Yes, the Haitian Church is properly and gloriously black. No more American priests are needed. White supervision is necessary now, and probably will be for a generation or two more. The work is young; the earnest and devoted black priests are as yet without such tradition ecclesiastically as makes for security. Nor have they quite learning enough unaided to train their own ordinands. A white bishop and a white dean are imperative. But otherwise this is a black Church, in a republic of 2,500,000 citizens ninety-nine per cent of whom are black. It is of the people, not exotic.

THE CHURCH is needed in Haiti, not to proselyte on the official and established religion, which is Roman Catholic, but first to minister to that considerable portion of the elite classes which has something of the Gallican tradition and wishes to be Catholic but not Ultramontanist; and second, and much more important, to evangelize those vast numbers in rural districts who have no Christian opportunities at all. Considerably over half of the population lives entirely out of reach of the Roman Church—untaught, unshepherded. That Church has good desire to reach them, but too few men and too little money wherewith to do it. It is an "established Church," which would discourage free-will offerings even if the people generally had any money to give, which they mostly do not have; and it is granted by the government scarcely enough to maintain its existent work. That parsimonious governmental support is due not to official opposition to Rome or to political suspicion of it, but merely to the fact that the government is as poor as the people. It can give to education—Haiti's most crying need—next to nothing; to religion, very little. Thus the Roman Church is greatly hampered. It cannot adequately minister to

the great masses of the people, especially to those in the country, even though it desires to do so. The Episcopal Church in Haiti is doing its best to help. It has long adopted the policy of founding no new work in any place where another communion is competently at work. It has small desire to make Roman Catholic Haitians into Episcopalian Haitians, but wishes rather to make Christian Haitians out of those vast numbers—certainly over a million human beings—who, as things are in Haiti, have no opportunity whatever to learn of Jesus the King, His law, His love, His grace, to hear His Word or to receive His Sacraments.

Many Haitian gentlemen to whom I have spoken have been eager to explain this. Themselves of the Roman Catholic laity, they nevertheless welcome our presence,¹ nor do they in the least regard us either as a proselyting Church or as a Protestant body. As for the Roman clergy, almost all white and Bréton French, they say of course nothing for or against us; but they have been personally courteous and understanding. No one looks on us as anti-Roman, or anti-anything-else. There is room for us without proselyting, and would be were our work ten times as extensive as now it is.

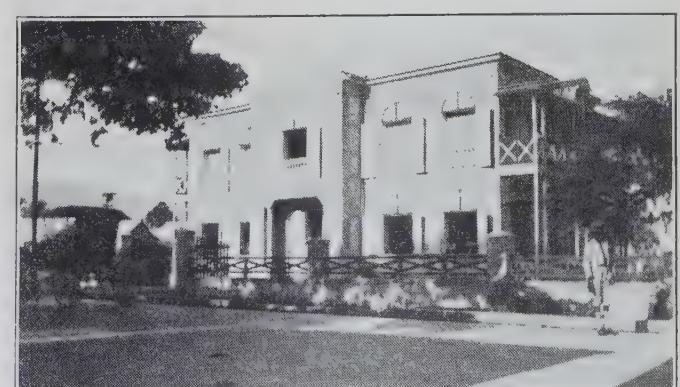
THE CHURCH is growing in Haiti. The progress during the past ten years has been astonishing. Statistics are valuable only if honestly and conservatively compiled. Bishop Carson constitutionally is no boaster. He refuses to fool himself or others. His figures minimize the facts. With that in mind, one may look at the following table:

	1924	1934
Membership.	7,700	15,698
Sunday School Pupils	600	1,740
Value of Church Property...\$13,000	\$105,750	
Missionary Offerings (for work outside Haiti)	0	\$1,400
Clergy	17	24
Lay Readers	44	65
Churches	37	53
Baptisms	408	588
Confirmations	340	410

¹ Dr. Vincent, the President of the Republic, himself a faithful Roman Catholic, has personally begged Bishop Carson to extend the schools of the Episcopal Church Mission, and especially to develop industrial ones under religious auspices.



ARCHDEACON NAJAC AND HIS HAITIAN ORPHANAGE



ST. MARGARET'S CONVENT, PORT AU PRINCE, HAITI

Particularly interesting is the doubling of the membership in a decade, among a people almost static in numbers, during which time the membership of the Episcopal Church in America itself failed to keep pace with the percentage of growth in population. Also to be noted is the increase in value of Church buildings, from \$13,000 to \$105,750. In other words, ten years ago the churches were scarcely more than native huts; today substantial concrete buildings have been substituted, beautifully designed, clean, adequate, and permanent. The chief of these is the Cathedral in Port au Prince, the charm of which it is hard to exaggerate. It seats 600, furnishes room for as many more to stand, possesses a cool and commodious sanctuary and a Lady Chapel, and has adequate sacristies, sufficient for the vesting of a choir of forty men and boys, twenty acolytes, four priests, and the Bishop. It cost \$40,000. Again, the Bishop is particularly proud of the fact that for the three years just past, when general missionary offerings have decreased alarmingly in the home Church, his people, suffering from a "depression" beside which ours is as nothing, of their penury have given more than their quota to support missions other than their own, and of the further fact that his priests, who are paid only about \$60 a month, have voluntarily contributed ten per cent of their almost starvation pay to relieve the pressure upon their American fellow-Churchmen. That shows *true growth*, growth in the spirit of sacrifice. Would to God we had grown that much at home!

THE CHURCH in Haiti is poor. Its total budget—to carry on work among 2,500,000 people, to minister to nearly 16,000 members, most of whom hardly know what a piece of money looks like, to conduct schools, to train candidates for ordination, to do its whole work—is \$23,792. Only the most extraordinary management by the Bishop and Mr. Franz von Schilling, the treasurer, combined with almost unbelievable sacrifice on the part of the clergy, makes it possible to carry on the existing work for such a paltry sum, a sum less than the budget of many a single suburban parish in America. As for new work, that cannot be attempted or even wisely planned without more money. The Bishop, as has been said, receives requests almost every week to go into new neighborhoods—and must refuse them.

It is cruel, it is wicked, that the Haitian Church should get such meager aid. It is an honestly evangelistic, native, welcomed Church, its field ripe for the harvest. Yet it gets only sixty per cent as much money from the National Council as does the Mexican mission, which has only 3,753 members as against Haiti's 15,698; and moreover the Mexicans are so rich that they can contribute themselves to Mexican work the sum of \$13,620, while the desperately poor Haitians can raise only \$2,633 for themselves. The why of such a division of missionary funds is a little difficult to see. In Mexico, for example, the Church spends \$8,000 of American money on schools in which by government order the Christian religion cannot be taught, in a country where the government insists that it both can and will provide all schools necessary; but in Haiti, a country literally unable to finance a public education program, where the government is begging us to have more Church schools, and where religious freedom is a guaranteed and complete fact, all that we can provide is \$2,714, about a third as much as in Mexico. That hardly seems good business.

A little comparison will show how paying a proposition, in human souls, is the Haitian mission:

District	Members Gained	Our Appropriation	Am't per member
Haiti	15,698	\$23,792	\$1.52
Shanghai	9,378	158,590	16.91
Cuba	9,104	56,875	6.24
Alaska	6,190	68,760	11.10
Tohoku	2,200	46,523	21.15
North Tokyo	3,211	139,947	43.58

Comparisons sometimes are odious; but they are not without some interest in this case. There are doubtless reasons why it is necessary to spend 29 times as much to make and keep a convert in wealthy Japan as in poverty-haunted Haiti. It may be wise to spend \$25,000 a year of American missionary money on one hospital in Tokyo, where there is lots of money, and none similarly in Port au Prince, where there is tremendous need of increased hospitalization and no funds locally to provide it. There are doubtless good reasons. Certainly Bishop Carson of Haiti does not grudge the money spent by the Church elsewhere. But at least it is plain that in Haiti we get results with an economy not possible, or at least not evident, in other mission fields.

THE CHURCH in Haiti is an American asset. Americans have not been much liked there, especially for the past twenty years. The marines were about as bad an advertisement as the United States could have had. They were altogether too arrogant, often brutal, almost wholly unimaginative, frequently drunken (both officers and men). This is the universal testimony of Americans who live and work in Haiti, a group few in numbers but of unusual quality for businessmen overseas. The Haitian in consequence has come too much to think of our country as gross, ill-mannered, boorish, self-assertive, irreligious. He has grown used to looking down on us, not up to us. Mr. Roosevelt and Mr. Norman Armour, the American Minister (a Churchman of whom we of the Episcopal Church may well feel proud) seem to him strange and welcome exceptions. To this nation, where courtesy and quiet dignity are prevalent from palace to peon's hut, to this nation maligned, as full of voodoo and cannibalism, by returned marines who write meretricious books now that they are at home again, to this nation convinced that Americans must be mostly liars and bullies, Bishop Carson and his co-workers have been all these years ministering ambassadors of the better, the true America. It is good for us that they have been there; it is good that they still are there.

HOW the Haitian people love Bishop Carson! When I said farewell to him, in his simple house in the hills behind Port au Prince, he asked me, if ever I wrote anything about the Haitian mission, to say little or nothing of him. "Speak of Dean Kroll and Père Benedict and Archdeacon Najac and my other brave, underpaid clergy. Speak of the Sisters of St. Margaret and their school for girls and their orphanage. Speak especially of them, for my appropriation for their work, a benediction to Haitian girlhood, has just been withdrawn; and I must have \$3,000 by June or close the work up and send the sisters home. But say nothing of me."

I cannot obey. I know many of those co-workers of his, and honor and admire them. Especially, I know the sisters, noble, self-sacrificing women of prayer and service, cheerful, efficient. Their work *must not be discontinued*. I am sure people will send the Bishop the modest sum he must have for them, and prevent the closing down of the indispensable activities they carry on. But it is the Bishop himself who, under God, has made this work in the past decade. An honest article about the

(Continued on page 198)

Inherent Rights of Man

By the Rev. Wilfrid Parsons, S.J.

Editor of *America*

THE fundamental principle of the Catholic social and political teaching is the doctrine of inherent rights. Any reader of the Declaration of Independence will know what I mean by this, but to make it clearer let me quote the most recent denial of this doctrine that I have seen. It was made by Donald Richberg in an interview in the *New York Times*, November 18, 1934, in which he said:

"The rights of property did not come by nature, they were created by law. If it were not for law there could be no inheritance, for instance; there would be no way of passing on property. *Every single right and protection the individual has in our society has been created legally.*"

This idea that all rights are a grant from the state and that there are no rights inherent in man's nature is unfortunately growing in people's minds and is the most menacing phenomenon of the modern world. The two opposing extremes of Fascism and Communism are both based on this idea, and for that reason more than for any other the Catholic social position, standing in the middle between them, is opposed to both of them.

The Declaration is an old-fashioned document but it is worth reading at the present time. Let me quote some of its well known words:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it. . . ."

If this doctrine of inherent rights, antecedent to every government and which every government is bound to respect and secure, is true, it should be applicable to all the aspects of our modern life; social reform, the profit system, the position of the state, the rôle of the Church, and the rights of both individuals and races.

Let me take these in order so that I may show that the whole Catholic social teaching depends upon this principle and its corollary that every unalienable right existing in an individual or in a group implies a corresponding duty in other individuals and other groups. This correlation of rights and duties is what we mean when we use the term "social justice."

KEEPING TO THE MIDDLE COURSE

POPE PIUS XI has made in his Encyclical, *Quadragesimo Anno*, the profound observation that there are two separate aspects of both labor and industry: the social aspect and the individual aspect. Every social reform must necessarily begin by respecting the co-existence of these two aspects and refrain from pushing either one or the other to an extreme. If you push the individual aspect to an extreme, as was done in the years preceding 1931, you will have rugged individualism of ill fame, that system which looked on all wealth as the prey of the individual strong enough to secure it, by whatever means he deemed necessary. If, on the other hand, neglecting the individual

FR. PARSONS holds that in our social and economic life we must keep to the middle course, neglecting neither the individual nor social aspect of life, yet pushing neither to extremes.

to combine these two aspects, doing justice to both, that any permanent social reform can be secured.

Such a social reform will, like every other one, involve two steps, a criticism of the previous or prevailing system, and a plan for one to take its place. The outstanding criticism made by Pope Pius XI against the prevailing system is that it necessarily results in an abnormal concentration of wealth in a few hands at the expense of the vast majority of people. This criticism would point out that the growing number of the unemployed over the period of years 1902 to 1934, with its consequent and increasing reduction of purchasing power, was a necessary result of this system. Limitless free competition, said the Pope, "permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience." Put in another way, this simply means that bad morals were bad economics.

If, then, we are to reconstruct society on a basis of the principle that is involved in this criticism, we will be faced with the necessity of creating institutions within the state which will give as little play as possible to the operation of individual greed and selfishness and the largest play possible compatible with the individual's inherent rights, to the common good, spread as widely as possible not only over the nation but over the world.

RIGHTS OF CAPITAL AND LABOR

SUCH institutions would recognize the duality of all industrial processes, labor and capital. In order that each of these classes be able to secure its respective rights, there should be an organization of each to create the program for this and to secure its execution; and in order that each of these two classes should respect the rights of the other, there must be certain rules imposed upon them, either by some superior council agreed upon by them, or, if that is not possible, imposed by the state, which will also have the duty of seeing that individuals belonging to either class but considered as consumers shall also be safeguarded.

This system has been called by various names, depending upon the present point of view of those who criticize it. It has been called Socialism and it has been called Fascism. It is obvious to those who know that it is neither.

It will be noticed that the program here briefly outlined respects the profit system as a general principle, at least inasmuch as this system involves the inherent right of private property. In fact, this right has always been regarded as a touchstone of the Catholic social position. It must be said, however, that in its polemics with Socialism, the complete Catholic position on this subject has not always been understood. It is by no means held that this right is an unlimited one. It is, on the contrary, severally limited, subject to the principle of the dual aspect, social and individual, of wealth.

It is, of course, recognized that there should be a wage for

capital and management as well as a wage for labor. On the other hand, the capital wage at the expense of the labor wage is immoral and the Church has frequently even gone so far as to say that what it calls "superfluous wealth" is immoral. I do not know of any calculation as to what constitutes superfluous wealth beyond the very obvious ones known to all. An example, of course, would be the payment of dividends out of reserve in time of depression while no payment whatever is made for laborers who are laid off. It is held that the worker has a right in this reserve equal to that of the stockholder. It will be seen, therefore, that the right of private property is a limited one and in a sense conditional. It may not be exercised at the expense of the common good, though since it is inherent it may not be entirely abolished.

All of this involves a consideration of the position of the state in any social reconstruction. It has always been held by Catholics that the individual has inherent rights against the state since both he and the family are antecedent to the state. This, of course, has been most clear in history in the constant resistance made by the Catholic Church to the doctrine which, as I see it, turned out to be the principal one of the Reformation in Germany, England, and Scandinavia, that the rights of conscience and the forms of worship shall be determined by the state. The same doctrine, of course, is held with regard to the economic and social being of man.

STATE MUST RESPECT PRIVATE RIGHTS

IT FOLLOWS, therefore, that there is a twofold aspect of our attitude toward the state; on the one hand, it must itself respect and secure inherent rights wherever they are found; and, on the other, it has the duty to enforce the respecting of these rights by subordinate social and economic groups. The state, therefore, will not be asked itself to conduct the industrial plant, though Pope Pius XI remarks that: "certain forms of property must be reserved to the state, since they carry with them an opportunity for domination too great to be left to private individuals without injury to the community at large."

Under this theory the state itself would be free to decide just what these industries are. Thus the state, if it set up the vocational groups referred to above, would, if necessary, lay down the rules for their operation, but it would restrict its activities to seeing that those rules are observed.

In passing, the similarity of this doctrine to that underlying NRA is obvious. The principal criticism I have heard from Catholic thinkers is that the vocational group on the labor side has not been set up but has been left to struggle for its rights, through strikes, under Section 7A on collective bargaining.

The reader will notice in all this that there is an implied assertion of the Church's right both to have a social doctrine concerning industry and state, and to urge its adoption. It receives this right by virtue of the fact that its Founder's intention was that it be a divinely guided instrument to enlighten the conscience of the individual, for in the last analysis it is the enlightened conscience of the individual which will bring about social justice in all its phase.

This has been attacked as "union of Church and state" but that poor, overworked phrase does not seem applicable in the circumstances. Union of Church and state in its only true historical sense means, if it means anything at all, that the government respects and executes the common spiritual and social doctrines of the population where that population is homogeneous in its spiritual allegiance. This is nothing more than the well-known American doctrine of the right of the governed to determine the form of its government. Where

there is no such homogeneity of allegiance, of course, the claim of any Church on the state is obviously much weakened, for then different points of view among the governed will necessarily exist. In the present disunion of minds, it is obvious that little more can be hoped from any Church than the effect normally secured on the general public by the reasonableness and soundness of its teachings.

Running through all this there is the thread of equality—equality of nations, equality of rights, and equality of individuals, in the common enjoyment of inherent rights. War, therefore, on the side of those who wage it out of an injustice similar to the injustices wreaked in the industrial field, is branded as immoral, while at the same time under the same principle it is not considered immoral to defend these threatened rights even by force of arms. In the same way, the refusal to acknowledge rights to certain groups by reason of their racial origin or the color of their skin is likewise immoral, simply because it ignores the common nature of mankind.

(Editor's Note: This is the second of a series of three articles. The third article, by Rabbi Edward L. Israel of Baltimore, will be published next week.)

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Haiti: A Mission That Matters

(Continued from page 196)

Haitian mission which did not recognize his centrality would be impossible.

It is not only that he has built up the Church activities and property, doubled his stations, his membership, his communicants; it is not merely that he has done all this in the face of the distress and poverty of the last decade and with a pitifully small American support: it is rather that he is a great citizen, a man universally esteemed. "The Bishop Carson," said ex-President Roy to me, "is the best-loved man in Haiti." "If he would enter politics," said a leading merchant of Port au Prince, "he could be President, despite his race." On Independence Day he is one of those summoned to private audience by President Vincent and his cabinet. He was decorated two years ago, made a Grand Commander of the Order of Honor and Merit, "*pour les services éminents rendus au Pays*," a decoration given heretofore to reigning princes or presidents of sister republics. On the streets, everyone greets him with a smile and words of pleasure and affection. When Haiti wished to relieve its distressed citizens resident in St. Domingo, after the hurricane in 1930, the money was put into Bishop Carson's hands to disburse. No one else was so trustworthy and competent.

Two little girls were seated the other day by the Cathedral door in Port au Prince. One was from a distant village; the other lived nearby. The Bishop drove up and went into the church. The visitor from far parts looked up, saw his ruddy face and spat out the words "*Bah! Un blanc!*"²

"Pardon," said her little hostess. "You have made a mistake. That is not a Negro, true. But it is not a white man, either. That is my lord the Bishop Carson!"

Neither white nor black, but a Bishop!

I have left today the lovely harbor of Port au Prince; and as its mountains sink at last into the sea, I thank God for the Bishop who is neither white nor black, and for all his noble, half-starved, brave and Christian fellow-laborers in the cause of Jesus the King.

² There is, alas, race prejudice in Haiti. The blacks look down upon the whites.

In a Strange Land

By the Rev. William George Peck, S.T.D.

Rector of the Church of St. John the Baptist, Manchester, England

BEFORE THIS, I have had something to say of "spiritualism," and my readers will gather that I am no admirer of that cult. But I should be sorry to leave the impression that I am entirely sceptical of all accounts of the supra-natural and its strangely occasional invasion of the world of our ordinary discourse. That it is possible to make a science of this subject, I do not believe; and I am quite positive that it is impossible to make a religion out of its phenomena. But that "things happen," I see no reason to doubt, and indeed this seems to be the attitude of many people nowadays.

Logically or not, the "new physics" has disturbed the old rationalistic common sense. When Prof. Eddington informs the world that every object is two objects, and that his table is not only the table he sees every day, but also a thing which is "mostly emptiness," in which, "rushing about with great speed" are "numerous electric charges" whose "combined bulk amounts to less than a billionth of the bulk of the table itself," the average man may be pardoned if he is startled into a complete scepticism with regard to all sceptics. If the world he sees is also an altogether different world, who is to say how different from his common sight and hearing the full reaches of reality may be? The professors of the new physics would be indignant if it were suggested that they were encouraging a new "psychics," and I certainly am offering no wild suggestion of that sort. I am merely pointing out that they are convincing the average man that this is a very queer universe, and that they have not yet managed to define or delimit the queerness. The reports of their discoveries have induced a public mood which is very different from the mood of our too enlightened Victorian grandfathers, and much more like the attitude of our remoter ancestors.

However this may be, I am going to recount two stories, and I will state clearly, in each instance, the nature of the source from which the story is derived. They were told to me by persons whom I would trust completely in any transaction involving my honor or my welfare. These persons are eminently sane and highly intelligent. You shall have the stories, and I will add but very little by way of commentary at the end.

The first was told me by an English Methodist minister in the year 1933. He is widely known as a preacher, and rightly esteemed for the sincerity of his character and the eminence of his gifts. The story concerns a friend of his, another Methodist minister, also well-known, whose common sense and truthfulness are quite beyond question.

You must understand, then, that a certain Methodist minister had worked in a particular "circuit" in the north of England. There he had become friendly with a certain man and his wife, who had a daughter whom we will call Ann. When the usual three years had passed, he moved away to a circuit in a distant part of the country, and the friendship was maintained only by rare and sporadic letter-writing. I surmise that, as is the way of these things, the letters grew rarer as time went on. At the end of another period of three years, the minister moved again, this time to a circuit near to that with which his old friends were connected. He had heard nothing of them, I think, for several months, but looked forward to taking up the old threads again, now that he had come back to the district.

He had recently finished his moving job, and was settled in his new home, and was sitting up very late one night in his study. His family had gone to bed, and he himself was thinking of retiring, when there came a ring at the street door bell. He went in his slippers to the door, and there, to his very great surprise, found Ann, the daughter, you will remember, of his old friends.

"Why, Ann!" he exclaimed. "I am glad to see you. But whatever brings you here at this time of night?"

"My father," she said, "is dying. He has been taken suddenly ill, and he cannot recover. I have been sent to ask you to come to him. Will you come at once? He would be so happy to see you."

He had not time for much thought. He left the girl in the hall, went in and put on his boots, rushed upstairs and informed his wife of the message he had received, and then started off with Ann to see her dying father. There was no possibility of getting a conveyance at that hour, and it was necessary to walk the three or four miles. He strode on, Ann by his side, and now and again, but not often, they spoke. A few words about her father's illness, and the way her mother was taking the shock. A few words about himself. He reflected that, after all, he need not have been surprised at this visit. They had known long since that he would be returning to this neighborhood at about this time. He could not remember that he had told them what his new address would be, but it was the official "manse," and they would have little difficulty in discovering it. He thought Ann very reserved and quiet, but he put that down to her sorrow for her father. Perhaps there was a subconscious awareness of some abnormality in the whole incident, that caused him to be asking curious questions of himself; but at all events, he and Ann reached the end of their journey.

They came to the house, and he rang the bell. Why did he not ask Ann if she had a key? I do not know; nor, perhaps does he. He rang the bell, and the mother came to the door at once. When she saw her visitor, she seemed at first immensely surprised; but so fervid were her expressions of gratitude and welcome, even amid her pain, that he had no opportunity of reflecting upon the cause of her obvious amazement. She took him at once to her husband. The dying man smiled happily, and spoke a little of his thanks for this timely visit. Then the minister prayed with him, and shortly afterwards the man passed peacefully out of this world.

The wife stood weeping, and the minister took her by the hand, speaking words of comfort. He led her to another room, and eventually she became more composed.

"It was wonderfully good of you to come, just at this time," she said. And then her first surprise came back into her face.

"I cannot understand," she added, "what brought you here. So late, but just in time. How did you know he was ill?"

It was the minister's turn to be puzzled.

"How did I know?" he echoed. "Why, your Ann, of course. She came and fetched me. I suppose you sent her!"

Upon the woman's face were signs of wonder, deepening into fear.

"By the way," said the minister, "Where is Ann? I haven't seen her since we arrived together."

"Ann?" said the woman, as if dreaming.

"Yes, Ann. Where is she?"

He waited for an answer. When it came, it stunned him.

"Our Ann has been dead and buried for three months."

He groped and struggled with the words, trying to fit them into the order of life, but they would not submit.

"What did you say?" he said. It was all he could find to say.

"It is quite true," said the woman. "I was too heart-broken to write at the time. It was all so sudden. We intended to write you after you had moved this way; but you see, my husband fell ill . . ."

"I tell you," said the minister, "that your Ann came and brought me here tonight. Spoke to me. Walked along with me."

They sat, gazing upon one another, for some time.

Trudging homeward along dark roads, the minister noticed some men working, by the light of flares, upon the electric tram-lines. He stopped and spoke to one of them, for he remembered

that he had seen those men working there, as he had passed that way with Ann. He asked the man whether he had any recollection of seeing him go by, a few hours earlier. The man replied that he did remember seeing him.

"Was I alone?" the minister asked.

"Well, sir," said the man, "It was like this. I heard someone talking, and I looked up. I could make out it was a minister, by the collar. It was yourself. You were saying something; but I could not see anyone with you. It seemed an odd sort of thing. But that's why I remember you so well."

THE SECOND STORY was told to me in the year 1934, by a sister—a religious—in one of our Anglican communities. I had recently returned from America, where I know she had once lived and worked, and knowing that she would like to hear something of that country, I visited her. After a time, our conversation turned upon extraordinary events in our lives. What she told me was one of the most extraordinary experiences I have ever heard.

She has for some years endured much physical suffering. I first came to know her through being asked to take the Blessed Sacrament to her room, after I had said Mass in the sisters' chapel. But there has been no weakening of her mental powers. Her mind is strong and clear, and of critical bent. She is one of those straight-spoken women, realistic, unsentimental, who refuse to entertain themselves with illusions, or to allow others that luxury if they can prevent it. She would at any time prefer the truth, however bitter, to the most pleasing pretense. That is my estimate of her nature, formed after several talks, some of them rather intimate. She told me this story, saying that she could not in the least blame me if I should refuse to believe it, but that, nevertheless, it happened so.

When she lived in America, she worked for some years among girls and young women, in Philadelphia. I gathered that she resided in a house which was really conducted as an institution of the society for which she was then working. One night she had retired to rest, but was awakened by a message, to the effect that one of her girls (whose name she told me) was lying ill at her home, some miles away from Philadelphia, in a dangerous fit, and that there was nobody present who knew how to deal with the case.

She remembers dressing hurriedly, and has a confused recollection of a journey to the girl's home. There she found the girl, as the message had described her. She knew how the patient should be treated, how she should be held, and at once set to work. The task proved long and exhausting; but at length the fit passed, and the girl lay prostrate, but safe and quiet. The sister then returned to Philadelphia—again, her memory of the journey seemed vague—and went back to bed, thoroughly tired.

In the morning, she was awakened by the lady in charge of the house—matron, or sister in charge, I do not know, and it does not matter—who said she thought the sister must be unwell, as the hour was late, and she had not appeared. The sister remembered, of course, her night's adventure, and explained how it was that she was so tired and had overslept. She remarked that her arms still ached, from the labor of holding the girl.

The lady who had called her seemed puzzled.

"But who came to fetch you? And how did you get out of the house," she asked.

The sister then realized with a start that she really did not know. The doors were locked. The porter had the keys. Inquiries showed that nobody had asked for the keys during the night. No messenger had come. The porter had heard no disturbance. Unsatisfied, and against her own conviction, the sister was compelled to admit that she must have had a singularly vivid dream. And so all common sense would argue. Yet her conviction would not be silenced. She could not escape the thought that it was no dream: that she had been there, in that girl's home, during the night, dealing with the fit, and bringing the girl back to safety.

At the earliest possible moment, she made a journey to that house, wondering all the way whether she might find any sort of

light upon her problem. A moment's conversation with the girl's people brought amazement flooding upon her. Yes, she had certainly been with them in that house, on the night in question. They had seen her among them, *though none of them knew how she had come*. It was perfectly true that it was she who had taken charge of the situation, and she had actually held the girl in her arms for a long time, until the fury of the fit had passed. Then she had vanished: at least, none had seen her go. All they knew was that she was no longer in the house. They could say no more.

Years after this event, and during the Great War, the sister was crossing the Atlantic, to devote herself to nursing in France. Upon the ship, she met the girl, herself a nurse, and they spoke together of the strange night they had once spent. Neither of them had arrived at any solution of the mystery.

I SAY that these two stories were told to me by sane and intelligent people. In some respects, no doubt, they are comparable with others that are duly filed in the records of psychical research. I cannot explain them by reducing them to any known series of cause and effect. For me, they have no special religious significance. What chiefly perplexes me in such accounts is their indication of the sporadic nature of such occurrences: their apparently unsystematic incidence. There seems to have been no reason why supra-natural intervention should have taken place in those two instances, rather than in the millions of necessitous experiences of men and women in which no such intervention has occurred. This problem puzzles me more than the question of the precise nature of the events themselves. After all I do not know the precise nature of any event. The doctor answering a telephone call in London, or the postman bringing me a letter from Chicago, is like Tennyson's "flower in the crannied wall." But at least I know that certain flowers grow from certain seeds: that a doctor and a postman are doing regular jobs in a regular scheme. But these other events seem to happen without any comprehensible reason for their occurrence at a particular time rather than at any other. They assure me that we are dwelling in a strange land; and that however familiar may seem those small tracts where we customarily dwell, there are forests of mystery not far away, and coasts stretching upon perilous and magic seas.

Reading the Bible

THERE ARE three ways of approaching the Bible—literally, symbolically, and historically. No one of these ways is wrong. On the contrary, all of them are right, but no one of them is necessarily right for every portion of the Bible. Holy Scripture contains many different kinds of writing. Some of it is poetry, some is narration, some is prophecy. To approach all of them in the same way would be simple foolishness. Suppose someone were to take a selection of well-known poems, a history of the United States, and a collection of wise proverbs, binding them all together in a single volume. An enthusiastic reader holds up that volume and says, "I believe literally everything in this book." Someone reads him one of the proverbs—"A rolling stone gathers no moss." The first man enthusiastically declares, "Quite so. I must go right out on the hillside and fasten every stone so it can never do any rolling." "But," says the second reader, "that is a symbolical proverb. In fact, the whole book is symbolical. None of it can be taken literally." Whereupon the first reader turns to the account of the battle of Bull Run. But the second reader smiles indulgently and says—"That is not history. It never really happened. I assure you, this book is purely symbolical. The very name of this battle tells you it is only a parable of ranch life indicating the beginning of competition in the cattle business." Absurd as it may seem, some people treat the Bible like that.

—Bishop Wilson, in "Outline of the Old Testament."

WHILE THE MAN is living here, walking these common streets, living in closest intercourse with other men, he is already in the Everlasting Presence and his heaven has begun.—Phillips Brooks.

A Letter to Treasurers

By the Most Rev. Charles P. Anderson, D.D.

Sometime Presiding Bishop and Bishop of Chicago

My Dear Treasurers:

I DO NOT PROPOSE for a moment to try to tell you how to keep books. I could not do so if I tried. It is assumed that you know how to do this in a clear and lucid manner, else you would not have been elected to the office of treasurer. I have another purpose in view, namely, to draw your attention to certain matters to which my own attention has been frequently called and to ask you to give them such consideration as they may seem to be worth. My one object in this series of letters to lay officers is to lift up all Church work and administration into a more spiritual atmosphere. Whatever is worth doing, is worth doing well. This is particularly true in the affairs of religion. The most commonplace duty becomes an uncommon service if done from a lofty motive and in the best manner.

The office of church treasurer may seem to be a very secular one—merely a matter of receiving and disbursing money. There is more to it than that although even that is not always done well. The office is what the man makes it. Some one has said that to sweep a floor, as for the Lord, makes the action fine. To keep accounts, as for the Lord, may become a sweet privilege as well as a solemn duty. Let that be our starting point. The treasurer is the responsible custodian of the Lord's treasury. He receives the offerings that have been placed upon the altar of God. "All things come of Thee, O Lord, and of Thine own have we given Thee," were the words used as the offerings passed from the altar to the treasurer's books. The treasurer, therefore, receives this money and disburses it with scrupulous conscientiousness as one who (to apply the large generalizations of Scripture to a specific instance) must render an account to the Lord.

The treasurers of our congregation handle, broadly speaking, two kinds of funds: first, those that are contributed in various ways for the maintenance of the parish; second, the contributions made through the parish (but not to it) for various specific objects. The funds belonging to the first class should be paid on the order of the vestry or finance committee. In some cases the treasurer acts under a blanket resolution authorizing him to pay certain bills regularly without further reference to the vestry. In some cases the treasurer receives his authorization from meeting to meeting. But in some cases, alas! the treasurers present no monthly statements, receive no O. K. on bills to be paid, and use their own wide discretion as to what will be paid and when and how. In such cases both vestry and congregation are apt to be in ignorance of financial conditions, and higglety-pigglety is the only word to describe the situation. There have been instances where the clergyman's salary was in arrears, where insurance premiums and interest coupons were overdue, where coal bills had not been paid; and all the while the vestry was in inexcusable ignorance, the sad facts being known only to the blameworthy treasurer and the suffering creditor. Fortunately these instances have been few and far between, but they should never occur. The vestry or finance committee should keep posted, should anticipate the rainy day and should give instructions to the treasurer. The treasurer should disburse his funds only on the authorization of the vestry or finance committee. This is in accordance with the

canons of good business. It is also in accordance with the canons of the diocese, under which treasurers operate. The canon reads as follows:

"No money shall be paid by the treasurer, except upon an order from the vestry, signed by one of the wardens. . . . The treasurer, if he be not a member of the vestry, shall attend its meetings when requested, and be guided by its advice in all matters pertaining to the duties of his office, and be ready to answer all questions as to the state of the treasury; and his books and papers shall always be subject to the inspection of the wardens or of the vestry in session."

So much for the parish funds. On the other hand, special contributions for extra-parochial purposes (such as the diocesan assessment, the boards of missions, the benevolent institutions, etc.), require less formal treatment. They work automatically. They are contributed through the parish, but not to it. In such cases it should be understood and arranged that the treasurer acts as the obliging medium through whom such moneys pass to their designated destination, without further reference to the vestry than a report of such receipt and disbursement.

All of which should go without saying. Nevertheless there is occasion for saying these things. Thanks to an awakening Church conscience, it is becoming less and less necessary to say them. It ought never to be necessary to say that vestries and treasurers cannot rightfully put special funds in with general, nor borrow without a lender, nor use what does not belong to them, nor choose their own procrastinated convenience in passing it on where it does belong. Even the wicked world calls these things by harsh names. The Church should set an example of first-rate, high-toned business integrity. Let us conduct our religion on business principles, and our business on religious principles.

THE QUESTION comes up repeatedly as to whether church treasurers should be bonded. I am thankful to say that the question is not raised because of any feeling of insecurity about the funds of the Church. The underlying motive has been the protection of the treasurer's good name and the Church's business reputation. Treasurers handle the contributions of all sorts of persons. It would be an easy matter for a suspicious or evil-thinking person to cast reflections upon the good name of any man of stalwart honesty, unless it was safeguarded at every point. Then, too, the vestry holds a fiduciary relation to the congregation. Is the vestry or is the treasurer exempt from such provisions as would be required of the same person or persons in similar positions of trust in the business world? It is an academic question from the point of view of the treasurers who have served trustworthily for so many years; but it is a practical question from the point of view of principle. With such considerations as these in mind the diocesan convention of 1908 concurred in the following recommendation of its committee on finance: "That all parishes and missions take steps to bond their treasurers. Especially would we suggest that the treasurers themselves urge that this be done for their own protection." Along the same lines the Board of Missions recently adopted a resolution "that no mission funds be paid to any treasurer who was not bonded."

Another matter to which public and private reference is frequently made is the method of auditing receipts, or rather the absence of method. It is quite common for the loose offerings, so-called, to receive no check or audit whatever. Sometimes they are carried to the treasurer by this or that or the other person who may happen to be on hand. Worse still they are occasionally left for some time in the alms basin in the vestry or choir room, with no one to look after them. All this is loose-jointed and discreditable to everybody concerned. Again, I am thankful to say that it is not a question of the loss of the sacred funds. It is a question of the slovenly handling of the Lord's money. It is a question of protecting the Church, the vestry, and the treasurer from attack where no defense would be forthcoming. Slipshod and haphazard methods in Church affairs are a reproach to the Church and nerve-racking to every upright man. It may be thought that this mere detail of auditing the receipts through open offerings is too trifling to engage the attention of the Bishop of the diocese. Nothing is trifling that affects the good name of the Church. Bishop Potter thought this of sufficient importance to be brought before his diocesan convention. He also brought it before the General Convention and proposed the following canon:

"The amount of other offerings received in connection with any service in any church or chapel shall be ascertained by the wardens, or two vestrymen, or two other persons appointed by the rector and wardens for that purpose."

While the General Convention wisely considered that this was a matter for diocesan or parochial regulation, it is worth while to quote the argument with which Bishop Potter defended his proposed canon. He said:

"The object of such a provision ought to be plain to every one who hears it. It enables anyone who is charged with the trusteeship of money to be used for Church purposes to exhibit such a record as leaves no room for evil effects of carelessness on the one hand, or of malevolence on the other; and it illustrates a careful scrupulousness in matters wherein the absence of such scrupulousness has been, though happily rarely, the occasion of painful scandals or misrepresentations.

"The care of the temporalities of a parish includes the care and the administration of its finances, however much these may be delegated to the hands of a treasurer or left to enjoy the often scanty and irregular attention of the minister. In this domain there is not, or ought not to be, any more than in the conduct of the affairs of a bank or trust company, any room for action influenced by sentiment, nor should any slackness or carelessness be tolerated or excused on the ground of what may be supposed to be due to the courtesy to an officer or tenderness to the feelings of an individual. No clergyman or layman ought ever to consent, under any circumstances whatever, to touch, or to become in anywise responsible for, the handling of money whose source and application he cannot show, if the need to do so shall arise, to the satisfaction of any reasonable and right-minded person. I affirm this as an axiom in ecclesiastical morals."

Our own diocesan convention adopted the following recommendation: "that arrangements be made to have two persons count the collections received at all services. We would also remind the treasurers that they should insist on this plan as a precaution to save themselves from the evil gossip of suspicious persons."

The convention also adopted a recommendation which ought to prevail everywhere as a matter of course, "that all parishes and missions have their treasurers' books examined by expert accountants."

I REALIZE the difficulty and the inadvisability of trying to incorporate all sorts of details into legislative enactments. I realize the unwise of being dogmatic and saying that every treasurer ought to do precisely so and so. Circumstances alter cases. On the other hand, there is such a thing as a right and a wrong way of serving in the capacity of treasurer. I can only say what I should do if I were the treasurer of an ordinary congregation. I say it as one who has had unusual opportunities for seeing and hearing things. I should be inclined to insist upon some such provisions as these:

- (1) That the treasurer should be bonded.
- (2) That the vestry should designate the bank in which the funds are to be kept.
- (3) That bills should be paid only on the order of the vestry or finance committee.
- (4) That all Church offerings and collections should be counted by two persons immediately after service and recorded in a book kept for that purpose.
- (5) That special funds for extra-parochial purposes should never be treated as temporary assets of the congregation.
- (6) That the accounts should be competently audited.

Some such provisions as these (which might be better stated by someone skilled in business) would protect the Church from the too common accusation that she does not conduct her affairs on a plane that is above reproach or criticism.

I end where I began. Elevate, my dear treasurers, elevate your office. It is the Lord's business. It is the Lord's money. Do your work with loving care, with your best skill, with zeal and patience, in the best way that it can be done. Execute your duties as men who have the honor of serving none other than the Divine Master.

The Movies and Missions

THE PRESENT CAMPAIGN to give America better motion pictures has possibilities of influence that reach far beyond our own borders. It may serve in some measure to redeem the good name of America in foreign lands. Of all the forces which have tended to lower the standing of American life in the esteem of other peoples none has been more insidious than the American motion picture. While our American missionaries have been proclaiming to non-Christian peoples the beauty of the Christian life, our American movies have been interpreting American life as if it cared little or nothing for Christian morality. What must Chinese and Japanese who get their impressions from the movies think of American family life or American social standards?

That this is no imaginary evil is evidenced by the fact that the National Christian Council of Japan not long ago sent a memorial to the American Churches, through the Federal Council, imploring them to exert their best efforts to see that a different kind of film is sent to Japan than those which are widely current there. We hope that the present campaign may prove to be at least a partial response to their appeal.

To bring about a condition in which America would be represented abroad by worthier pictures would be one of the best ways of reinforcing the work of our foreign missionaries.

—*Federal Council Bulletin.*

Palestine Today

PALESTINE is beautiful and fascinating, and immensely interesting. And today for the Christian it is a little saddening. The holy places are not being defiled; but they are clustered about with insistent and sometimes very ugly modernity. A nation is in the making, and, alas! there is little reason to hope that it will be a Christian nation.—*Laicus Ignotus in the "Church Times."*

“They Know Not What They Do”

By the Rev. Raymond Hall Miller

Pastor of St. Mary's Church, Clementon, New Jersey

THIS is a plea on behalf of the laity who are scolded and blamed so often, and a challenge to the clergy to combat the formalism of much present day Church work with careful, definite teaching.

When our blessed Lord looked out over the crowd of people who through prejudice, ignorance, blindness, and hardness of heart had nailed Him to the tree, His own heart was free from malice and bitterness because He recognized that truly “they knew not what they did.” He has pointed out to us in these words a vital principle in human relationships. Men and women do not know or recognize what they do. They do not foresee the consequences of their thoughts, words, and deeds, nor the results of their sins of omission.

When we accept this principle of our Lord's there is no desire to blame people. To scold and blame only drives them away and discourages them. We, ourselves, never hunt for the association of men or women who are always blaming us. When others blame us we resent it. When we see for ourselves the consequences of our own thoughtlessness we blame ourselves. Then it is that we resolve to think the next time before we act. Self-imposed blame is worthwhile. The only way to change a human being is to help him to see the serious harm of his manner of life. He will change it himself after that.

This principle is so important in the Christian family of the Church and yet we clergy so often forget it ourselves. The bishops need to use it in their contacts with parishes and clergy. The priests need to use it in their dealings with the laity. And the members of the congregations need it in their fellowship. The writer's plea is that we exalt this working principle. It will please God. It will save us from discouragement. It will keep us from indulging in blaming people, which, as we have seen, is so fruitless. Furthermore, it will emphasize the importance of our teaching office.

What are some of the things for which the laity are most often scolded and blamed? They delay the baptism of their children. Sponsors seldom bother about bringing children to the Bishop to be confirmed. So many Church people send their children to heretic Sunday schools and themselves attend denominational services. Communicants neglect the Holy Communion and seldom attend any service of worship. At marriages and funerals the Church's views and desires are disregarded and refused. Money is spent freely for everything else but for parochial and missionary enterprises.

How the people are scolded for these things! With what good effect? None. One after another they resent it and withdraw their interest from the Church, and go to worship elsewhere if at all. Why blame them in the first place? Why not recognize that “they know not what they do”? After all, they are the *Sheep* committed to our care. *Care* implies difficulties. What can be done? They can be taught and shown. They can be helped to know and understand what they are doing.

“They know not.” You clergymen, ask yourself how much you knew about the nature and purposes of the Church before you went to the theological seminary. Wasn't it little enough? Wouldn't you be doing the same foolish things they do if you hadn't been shown and taught something better? Those laymen we are to lead know no more than we did before seminary days and sometimes they haven't had a chance to know as much. How could they? When were they taught and by whom?

Let us think of the ignorance surrounding the formalism in connection with the sacrament of holy baptism these days. Think of it, and of our responsibility for it. There are hundreds of people in our parish bounds who have been made “a member of

Christ, the child of God, and an inheritor of the kingdom of heaven” and who haven't a ghost of an idea as to what it means. The same persons of course promised to “renounce the world, the flesh and the devil” and have never known their responsibility or of the grace they received to help them.

The farmer plants seed and gives his attention to cultivation so that growth may be encouraged. The parish priest has no less need to guide and instruct with love and care so that the seed of the Christ life which he has planted, or others before him have planted, in His vineyard, may bear abundant fruit in holiness.

Sponsors should certainly be instructed and made to see their responsibility. Confusion regarding the meaning of holy baptism must be cleared up in the minds of parents and sponsors. To many people today baptism is one thing and “christening” is something else. Some parents want their children christened. If the priest speaks of baptizing the child they will correct him and tell him they want the child christened. This is only one example of popular confusion regarding this sacrament. Many consider it to be an entirely individual affair. Something is being done to and for the individual and that is all of it. After their child is christened he won't go to a hell of fire if he should die. Some modern parents don't see anything in the idea of baptism. But there is still a grandmother who has a certain feeling about an unbaptized child and so to keep peace in her mind the parents go on with the show. “They know not what they do.” That their child, along with themselves, is now a part of the Christ group with the responsibilities and privileges of that group is an unrealized fact. The Church to them is only a building which some people keep going because of the satisfaction they themselves get out of running something. They do not know that the Church is the Body of Christ, that He is the Vine and we are the Branches.

A period of instruction for parents and sponsors is a necessity. It may involve some work and trouble but if for no other reason than for that of self-preservation it must be done. People who don't know what things stand for and why they should be done just won't keep on doing them. More than one these days sees no point in a mere pouring of water and saying of a few words over their baby. Those who still feel that “it ought to be done” are dying off. We must *teach* the necessity and importance of holy baptism.

THINK for a moment of empty pews and long communicant lists. We all know of the folly of the priest who once in a while boils over and scolds the people who are present for those who are not. Why scold anybody? If and when people omit going to church remember, “they know not what they do.” Don't you think that if they really knew a good reason for going to church most of them would go? It has been pointed out that the old reasons for church-going were “the song and the speech.” Today they can hear better songs and speeches over the radio while sitting in their own comfortable living rooms. We must teach them the meaning of worship. They don't know anything about the idea of offering the devotion of the Christ group in union with the Holy Sacrifice of Christ. We must care for their souls and lead them on to deeper devotion.

The same lack of understanding accompanies the general indifference to the Church's standards and ideals at weddings and burials. And surely it is so with the principle of stewardship. “They know not what they do.” Don't scold! *Teach!*

Perhaps we agree on the importance and necessity of teaching by the clergy. The time has come when other things must be pushed aside to make room for it. We have many demands upon our time and interest. Organizations of the Church and the com-

munity, dinners, receptions, and committees all call out to us. Teaching is the great need. After caring for our personal and corporate worship the next responsibility in these days is to teach so that our people shall know and do what is right.

There is joy and fruit in teaching. Begin with the children. The Sunday school neither teaches or trains them for life in the Christ group. The priest must do this. After school on week days, and morning or afternoon of Saturday is his opportunity to teach his children Christian worship, doctrine, and ethics. The young people and adults must be helped too. The devoted priest gets his opportunity with these groups when visiting, or in evening classes at special seasons of the Church Year. Teaching and preaching missions also can be helpful.

If we are to do these things we need the humility to feel ourselves included in our Lord's intercession, "Father, forgive them for they know not what they do." Our ministry is far too much a formal matter. We lack an understanding of and experience with the technique of the spiritual life. We find ourselves embarrassed by the most elementary spiritual problems of others because we have never faced and battled with them ourselves. Let us "study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth."

A Spanish Poet

By C. E. Kerns

DURING THE YEARS I dwelt under the folds of the sometimes unstable Red-White-and-Green of our sister republic, Luis G. Urbina was a popular and prolific columnist, writing successively for several Mexican papers and magazines. Hence my interest in following him after he moved to Madrid, and in reading recently in a Spanish paper an account of his death, from which I copy the following:

"On July 14, 1934, Luis G. Urbina, Spain's most loved poet, entertained in his Madrid home the Mexican actor, Alfredo Gomez de la Vega, who begged of the author of *Lámparas en Agonía* a few lines as a souvenir. The poet then confessed to the actor that during his sleepless hours of the preceding night, perhaps as a sort of presentiment, some lines had persisted in imprinting themselves on his mind, and he asked the actor to take paper and pencil and write them at his dictation. This was done and the lines were the last ever given to the world by the 'grand old man of verse.'"

In the following free translation I have sought to interpret the author's thoughts rather than merely to change his words to another tongue:

MY VISITOR

*'Tis foreordained. The rendezvous draws near.
The hour? I know it not—full soon, perchance.
The cadence of a voice remote I hear,
And muffled footfalls, indistinct, advance.*

*Ope wide the door, my soul, nor ask that he
Should knock. This habitation garnish well;
Let waning hearth-fire now extinguished be;
White wax-flame of the Faith, stand sentinel.*

*'Twas so decreed. He'll come and, tranquil, hushed,
This weary pilgrim in his arms embrace,
E'en as the mother clasps her boy, tired flushed,
Returned from childhood sports, from woodland chase.*

*I'll calmly bid him welcome. With surcease
From haunting doubt or fear or yet dismay
I'll to the Mystery my self release;
My thoughts on God, I'll fall asleep for aye.*

Churchwomen Today

Ada Loaring-Clark

Editor

Close to Christ and Forward With Him

MRS. HENRY J. MACMILLAN of Wilmington, N. C., president of the Woman's Auxiliary of the province of Sewanee, has had the foresight to plan a workable program for the next three years. Close to Christ and Forward With Him is the theme. This can be experienced and worked out by following these suggestions: "By strengthening and developing the Life of the Spirit through *worship*; through *thanksgiving* for what the Church has accomplished; through *repentance* for our failure to support our Church; through *petition* for our awakening to the needs of the field; through *intercession* for indifferent Church people; through *greater emphasis on the sacraments* and through *preparation for the Holy Communion*.

"By having a School of Prayer and by studying the art of meditation.

"By holding well-planned retreats, quiet days, and days for special prayer.

"By practising personal evangelism.

"By including in our study books on the Life of the Spirit and the address of the Rev. Dr. Howard C. Robbins given at the Triennial.

"Study the minutes, findings, and addresses of the Triennial meeting. Study books recommended by the Department of Religious Education. Constantly use the Church Program in plans for the whole parish. Endeavor to enlarge our vision of Church work in order to definitely reach uninterested and isolated women. Endeavor to create a deeper interest in the United Thank Offering, emphasizing prayer, joyful service, and gifts of thanksgiving. Undertake to make every woman feel it her special privilege to give other women the joy of participating in the Thank Offering. Study and use the Partnership Plan. Keep in close touch with the budgets of diocese and parish and use the Auxiliary to strengthen the financial work. Recruit for foreign and domestic mission fields. Train leaders for study groups for parish and diocesan activities. Emphasize Summer Training Schools. Interest and draw girls and women into the life of the Auxiliary.

"If we be His Disciples let us learn as individuals to help others to live by the three social principles of the Gospel—to recognize the supremacy of God in all things—to recognize that the individual is sacred, being the object of God's loving care and the temple of God's Spirit—that mutual sacrificial service between all members of God's family is essential.

"Study *The World Today* by Miss Townsend and *Let Us Pray* by Miss Winifred Kirkland. Use the Findings of the Committee on Christian Citizenship as a foundation for planning your activities. Make efforts to decrease unemployment, to better interracial relationships and to pray and work for world peace. Continue to unify the work of organizations and of programs.

"This should be the key-note of our Auxiliary work during this triennium, Close to Christ and Forward With Him. Our minds will be strengthened by study and our hearts will burn with love for Christ and His Church. The value of our program can be determined if we realize that by following it we are doing deeper and straighter thinking than ever before."

A Melanesian Brotherhood

*God moves in a mysterious way
His wonders to perform;
He plants His footstep in the sea
And rides upon the storm.*

MANY PRAYERS have been offered for the Church's work in Melanesia since its commencement 78 years ago; but probably no one was expecting to see the development of community life in those islands among the natives themselves, says the *Quarterly Chronicle* of the Community of the Ascension in Australia. The rise of the *Retatasiu* (the Native Brotherhood) bears all the marks of being the gracious work of God for His children in the South Pacific.

Tasiu Ini Kopuria ["Tasiu" means "Brother"] was born at Maravovo 30 years ago. Beginning his education at the village school, he afterwards went to St. Michael's, Pamua, where he came under the influence of the Rev. F. H. Drew. After finishing at Pamua he went to Norfolk Island, which was then the educational headquarters of the mission. On leaving school he joined the islands government police force. He did good work in this capacity and became a sergeant. Then it was that he suffered a severe illness. While in hospital at Tulagi he had a vision showing him that he was on the wrong road and that God was calling him to lay aside everything and to devote himself entirely to His service. When he recovered, he took the matter to Bishop Steward, who for some years had been a spiritual father to him. Ini wanted to seal his mysterious call to discipleship by the taking of vows. Shortly afterwards he formally gave up his piece of land and personal possessions and began his new life in accordance with the Gospel precepts which had taken such hold of him.

But he was not to remain alone. News travels mysteriously in the islands. Others were preparing to follow him. One evening in 1926 the *Southern Cross* arrived from Siota, bearing Tasiu Ini and six others who had heard the call. They had just completed a special course of training in living and praying and working together. One of the ship's boats brought the party to the shore, where a short service was held. The Bishop and the Rev. A. A. Thompson were present. After receiving the Bishop's blessing the seven brothers went off into the bush. It was the commencement of the work of the *Retatasiu*.

In 1928 the number of trained brothers had come to be 16, and a headquarters had been formed at Tambalia [in Guadalcanar], where aspirants were given a year's course of testing and training in the common life. Both in their time of quiet preparation and in working together in groups, they wisely followed the divine plan. [Would that we always adhered to it.] "Now the Lord appointed seventy others and sent them two and two before His face, into every city and place, whither He Himself was about to come." In 1931 they had increased to 26, and were strong enough to send groups of brothers to several islands. Each group constitutes what is called *O Ima* (a household), from which the members itinerate in pairs.

It must be remembered that some of the islands are large and mountainous. Guadalcanar is about 90 miles long and 40 wide, with a mountain range rising to 8,000 feet. And there are others nearly as large; and, of course, numerous smaller islands. Even some of the coastline villages have not yet been evangelized and have no school, while some of the people in the interiors have not even seen a missionary. As an itinerant missionary, the white man is at a great disadvantage. To maintain health and strength, he must have a certain amount of his cus-

tomary food and shelter and medicine. He must travel with supplies, borne by native carriers. The people of some villages are liable to be shy or hostile. He cannot stay long enough in one place to gain their confidence. The brothers, on the other hand, can climb the mountains carrying only a book and a blanket and a few pounds of provisions. They can plant themselves down on a village for weeks. Thus there is time for discussion with the headmen and the young men and for dressing sores and treating sickness. They will do this in a whole series of villages, commanding themselves to the people by acts of love and humble service. Thus the way is opened up for the visits of a native priest who, like Priscilla and Aquila of old, can "expound the way of God unto them more perfectly." Then the white priest comes to review the situation. Schools are established, staffed by brothers or native teachers. Churches are built. Eventually, groups of catechumens begin their long preparation for holy baptism.

ONLY one white man, a priest, belongs to the brotherhood, Dr. Charles Elliot Fox—Tasiu Charles, as he is called. He has been in the islands for 33 years. He has given his whole life to God and the people of Melanesia. None like he can speak the languages of the islanders. None like he can think their thoughts and enter so fully into their life, or go for months at a time on native food. Tasiu Charles has had a lot to do with the testing and training of the brothers at Tabalia, but he also goes on journeys with them. In 1932 he had the joy of seeing 40 brothers in commission. Today there are 65.

It may be remarked that the *Retatasiu* bears a close resemblance to the life and ways of the early Franciscans. There has, however, been no conscious following of the Franciscan Rule. If Tasiu Ini and St. Francis, in their widely different spheres, have arrived at the same way of life, it is because they both drank from the same fountain. They both found in the gospels the challenging words of their Lord about discipleship, and both had the guilelessness of heart to take the Gospel message as it stands without trying to improve on it or to take away from it. It is what we might expect. Out of the treasure of God's wisdom and love His disciples were ever inspired to bring forth fresh combinations of "the new and the old." It is one of the marks of the presence of Christ in His Church.

All this does *not* mean that the work of the white missionary in the Pacific is coming to an end. [It is true that the missionary policy is undergoing a change.] The central schools and hospitals of the islands must not only be maintained, but increased in number and size. As the forward movement grows, more and more children require a Christian education. More and more people understand the benefits of medical treatment and nursing. More trained teachers and nurses are needed. For a long while yet, the native priest will look for the fellowship and support of the white missionary. Rather do these present developments throw upon the Bishop and his staff a great additional responsibility to see that the foundations are made true and strong and that the work of expansion is rightly guided.

But what it *does* mean is that a wonderful new thing is taking place—the work of pioneer evangelism is passing into the hands of the Melanesians themselves—the zeal of the missionary is finding its place in the hearts of the people. We see rising up before us the future great Church of the Pacific, living the life of Christ who dwells within her.

Books of the Day

Elizabeth McCracken
Editor

GOD AND THE SOCIAL PROCESS: A Study in Hebrew History. By Louis Wallis. University of Chicago Press. \$2.00.

MODERN CIVILIZATION rests upon three distinct lines of cultural development, arising from the law and politics of Rome, the philosophy, science, and art of Greece, and the ethical monotheism of Israel." With this sentence the author begins his study which aims at presenting scientifically the facts of Hebrew history, unclouded by "an atmosphere of prejudice, myth, and miracle." This aim he has admirably achieved. He lays bare the economic forces, national and international, which, only dimly understood, played upon the inhabitants of Palestine throughout the first millennium and a half before Christ. He vividly brings out the fact that in the Old Testament is contained the history not of a people in some strange way isolated from the rest of the world, and freed from the struggle for existence which beset other peoples; but of a nation among nations, containing within its ranks diverse classes with irreconcilable interests. He portrays the clash of those interests, the struggle of the peasantry against the wealthy land-owners, of the country against the city. He shows how from this struggle there emerged, ultimately, ethical monotheism.

The author does not deny that behind this process there may be discerned the creative mind of God. Far from it; witness this sentence in the preface: "The scientific scholar can have no quarrel with a belief in a God who uses Hebrew history and world-history for divine ends; and since the human spirit can work within the terms of natural laws which condition our bodily existence, there is no ground for saying that a higher personality is not active within the terms of what we call 'natural development.' The long evolution which resulted in the appearance of man upon the earth, and which has continued its course through the stupendous march of human history from the Stone Age until now, is a tragic drama which loses all point and purpose if, in the background, there be no central Will imparting ultimate intelligibility to the vast process." This, however, the author has deliberately refrained from stressing in his work, for his purpose is to present the facts of history, which God used as the medium of His self-revelation.

The book should be widely read. Old Testament scholars will take exception to the author's treatment and interpretation of some of his material. He has, for instance, underestimated the significance of the consciousness of God among the Southern tribes. But the correction of these errors and inadequacies will result not in a weakening, but in a strengthening of his thesis. The book points the way to a new field of Old Testament study which cannot but be fruitful and of vital importance.

CUTHBERT A. SIMPSON.

THE FEAR OF THE DEAD IN PRIMITIVE RELIGIONS. By Sir James George Frazer. Macmillan. 2 vols. \$4.50 each.

THESE two volumes contain the lectures delivered by the author at Trinity College, Cambridge (England) on the William Wyse Foundation. Those who know the other works of Sir James Frazer, in particular *The Golden Bough*, will expect, and find, a most lucid and interesting assemblage of material on the subject chosen. They will find also that the material has been presented in a form and type which make the volumes exceedingly attractive.

On such a theme as the primitive fear of the dead it is, of course, easy to collect a vast amount of examples from every part of the globe, but it is not always easy to arrange these examples in a way to show fairly the many contrary impulses which express themselves in our human conduct. An unscrupulous writer will be able, by selection, to prove any *a priori* theory. Sir James Frazer is too well trained an anthropologist to be stampeded by his material. Indeed he gives us very little in the way of theory to explain the customs he describes, not even connecting the fear of the dead with the obvious influence of contagious diseases implying the anger of the deceased. He sees that, together with the general feeling of fear, there is also the sense of loss and bereavement. Human affection often masters fear and the "calling back of the dead" is to be

found as well as the customs intended to drive them away. Nevertheless, a large number of customs associated with the disposal of the dead are the outcome of fear, from the closing of the dead man's eyes and the fettering of his limbs to the placing of the barriers of fire and water between the living and the departed. Such again was the sending away of the property of the deceased to the spirit world by burning. It seems to have been a general belief that, while the soul survived the death of the body, it was advisable to hasten the passage of that soul toward the spirit world and away (except for some special seasons of return) from the world of living men.

Among the interesting items of primitive survival noted by Dr. Frazer is the reference to Ascension Day pies, made with seven bars across to suggest the seven planetary spheres by which the soul returns to God. I wonder whether there is any such custom in our American communities. HERBERT H. GOWEN.

THE TWILIGHT OF THE SUPREME COURT. A History of Our Constitutional Theory. By Edward S. Corwin. Yale University Press. \$2.50.

AS CHARLES E. CLARK, who contributes an illuminating foreword to this volume, says, it is indeed fortunate that the Yale School of Law was able just at this particular time to present upon its Storrs Lectureship Foundation this really distinguished contribution to constitutional theory and jurisprudence. Its publication is particularly appropriate in view of the questions coming before the Federal Supreme Court involving the constitutionality of New Deal measures and others dealing with the reorganization of our national government. Considered in connection with the two fundamental subjects of the powers of government and the liberties of individuals, interpretation of the Constitution by the Supreme Court falls into three tolerably distinguishable periods. The first, Prof. Corwin points out, which reaches to the death of Marshall, is the period of the dominance of the Constitutional Document. The second period, which was a lengthy one, extended from the accession of Chief Justice Taney in 1835 to the death of Justice Brewer in 1910. He calls this the period par excellence of Constitutional Theory. The third period is the present, and is designated as the period of Judicial Review pure and simple. The court, as heir to the accumulated doctrines of its predecessors, now finds itself in possession of such a variety of instruments of constitutional exegesis that it is able to achieve almost any result in the field of constitutional interpretation which it considers desirable, and that without flagrant departure from judicial good form. In the words of the present Chief Justice, who, the first time, was appointed to the Supreme Court as the successor of Justice Brewer, "we are under a Constitution, but the Constitution is what the judges say it is." In other words, using the language of the court "The Constitution was made for an undefined and expanding future."

These quotations give an insight into the ground covered in this most interesting and timely volume.

CLINTON ROGERS WOODRUFF.

THE CHURCH'S REAL WORK, by Canon R. C. Joynt (Longmans, pp. 132, \$1.00), is not a book on pastoral theology but a book on pastoral activity for clergy and laity. Who has not prayed that in Heaven there would be no committee meetings and other distracting ecclesiastical activities? Canon Joynt sees these as a real danger and fears that the energies of the Church are being dissipated in activities which are not the Church's real work, and are of no avail if they do not lead to results which can somewhat be gauged by Church attendance, Sunday observance, confirmations, and a desire to live a godly, and righteous and sober life. . . . It is a book rich in practical suggestions for the advancement of the real work of the Church. DANIEL CORRIGAN.

THE OLD Wild West has passed away. It has given place to calm law-abiding towns. This is the Church's opportunity. We never had it until now. We could not build permanently before, because not until now were there permanent towns and permanent residents in them out there. —Bishop Barnwell.

WHATEVER noble fire is in our hearts will burn in our work. Whatever purity is ours will chasten and exalt it, for as we are so our work is. —Sir Frederick Leighton.

NEWS OF THE CHURCH

Presiding Bishop of Japan U. S. Visitor

Empire's Policies in Far East Are Discussed by Bishop Heaslett in New York Interview

NEW YORK—The Presiding Bishop of the Church in Japan, Bishop Heaslett of South Tokyo, is in the United States, returning from England to Japan. He sails from San Francisco February 21st.

The consistent growth of the Japanese Church, the need of continued help from the Church in the United States, England, and Canada, the fundamental value of patient evangelistic work among townspeople and farmers, the danger that too much haste and pressure for self-support may tend to make the Japanese missions selfish in their outlook—all these were among the subjects discussed in an interview at Church Missions House, New York, where the Bishop also addressed the staff in the chapel at noon.

On matters concerning Japanese policies in the Far East and Japan's relations to Western nations, Bishop Heaslett has a number of clear convictions. Japan's insistence on naval parity is but one symptom of a larger insistence on equality of treatment

(Continued on page 208)

Massachusetts Club Hears Former Secretary of Navy

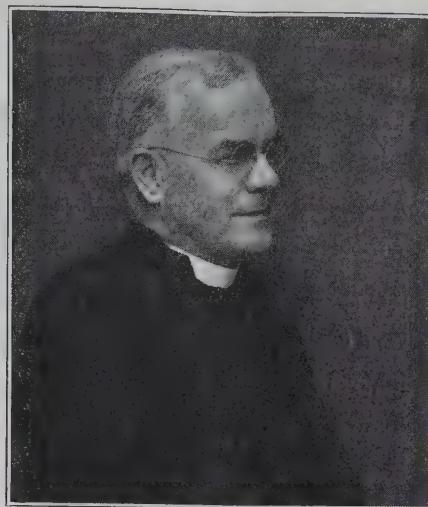
BOSTON—Charles Francis Adams, former Secretary of the Navy, was the speaker at the 47th annual meeting of the Episcopalian Club of Massachusetts January 28th. He gave an interesting talk, serious in tone, on the background of the situation between China and Japan. Newly elected officers are: president, Richard C. Everts of Christ Church, Cambridge, son of the former rector of that parish; vice-presidents, Albert W. Tweedy of the Church of St. John the Evangelist, Hingham, and Henry G. Brooks of St. Michael's Church, Milton; secretary, Talbot C. Chase of Trinity Church, Boston.

Mrs. Sibley Rebukes Fr. Coughlin

PROVIDENCE, R. I.—In a thinly veiled reference to Fr. Coughlin, Mrs. Harper Sibley of Rochester, N. Y., speaking recently on Missions in Grace Church rebuked the fiery broadcaster for his share in the defeat of the World Court measure.

Albany Choirmasters Elect

ALBANY, N. Y.—J. C. Ackley was elected president of the Albany Diocesan Choirmasters' Association December 29th. Mr. Ackley is organist and choir director of St. Stephen's Church, Delmar.



PRESIDING BISHOP OF THE CHURCH IN JAPAN

Rhode Island Ends Year in Satisfactory Condition

PROVIDENCE, R. I.—The diocese of Rhode Island closed the year 1934 in a very satisfactory condition, it was announced at headquarters. Fifty-one parishes or missions equaled or over-paid their expectation to the amount of more than \$3,000. The whole amount contributed was \$64,679. Of this amount \$38,807 was sent to the National Council, which was \$439 more than was promised; \$25,872 was retained for disbursement in the diocese—\$294 more than was expected. Additional contributions for the deficit were received amounting to \$7,209, making a grand total of \$71,886.

The result of the canvass for 1935 shows a total contribution at the present time of \$61,881. This is about \$2,100 less than last year. It is hoped that the latter sum may be secured. Sixty per cent of the whole amount, \$37,129, will be sent to the National Council for the general missionary work of the Church, and \$24,752 retained for the missionary work of Rhode Island. While the results thus far obtained do not reach the amount hoped for at the beginning of the canvass, still, diocesan officials say, it represents many instances of real sacrifice on the part of parishes. One parish in particular which lost over 30 families, due to industrial conditions, exceeded slightly its contribution of a year ago. One small parish added 50 per cent to its contribution. Four or more added 25 per cent. Others made small increases. Twenty-five at least gave more than in 1934.

Bishop Shayler Suffers Heart Attack

OMAHA—Bishop Shayler of Nebraska suffered a heart attack recently while attending a meeting at Brownell Hall. He is slowly recovering and it is hoped will be able to resume work in a few days.

Chicago Plans Drive For \$1,000,000 Fund

Convention Approves Campaign for Money to Finance Diocesan Obligations; Opens February 25th

CHICAGO—The launching of a campaign for \$1,000,000 to finance obligations of the diocese of Chicago was voted at the 98th annual convention of the diocese, held at Grace Church, Oak Park, February 5th and 6th. The fund is designed as part of the centennial celebration program of the diocese.

It is proposed to set up a Centennial Corporation which will have as its duties the raising and disbursing of the \$1,000,000 fund. The Centennial Corporation, a non-profit organization, will have as incorporators probably 100 clergy and laymen of the diocese and will have as a governing body a group of fifteen directors.

Under present plans, the campaign will be definitely launched February 25th and will be concluded June 8th. For the purposes of the campaign, the convention authorized the Centennial Corporation to employ a money raising company. In its report to convention, the Centennial Committee, appointed last year, recommended the retaining of Gates, Stone and Company

(Continued on page 210)

Washington Church Given to Negro Congregation

WASHINGTON, D. C.—The Church of the Advent, for many years an important parish in the heart of Washington, the Rev. Robert C. Masterton, rector, has been transferred to the colored congregation of St. George's Church and is now being used by it for public worship. The Rev. A. A. Birch, one of the most prominent Negro priests in the diocese, is vicar of St. George's, which is located near the well-known Negro school, Howard University. Plans are in the making for a new building for the Church of the Advent on a site where a plot has been offered by the vestry of Rock Creek Church, of which the Rev. Dr. F. J. Bohanan is rector.

Bishop Spencer Resumes Work

KANSAS CITY, Mo.—Bishop Spencer of West Missouri, who was ill in St. Luke's Hospital with influenza and other complications during the entire month of January, has quite recovered and has resumed his diocesan duties.

C. A. Elects Two Women Trustees

NEW YORK—Church Army has elected two women to its board of trustees, one from the diocese of New York, Miss Florence S. Sullivan, the other from Long Island, Miss Lucy Kent.

Page Lectures Given at Berkeley Reunion

Rev. Humphry Beevor Defends Christian Faith in Modern Terms; Two Professors Give Addresses

NEW HAVEN, CONN.—The Page Lectures at the Berkeley Divinity School were given this year by the Rev. Humphry Beevor, librarian of Pusey House, who is Visiting Lecturer at the school. His general theme was Love the Creator, the Redeemer, and Unifier. The lectures were a defense of the Christian faith in modern terms, and expressed with great literary clarity and skill.

"The old riddle," he said, "Why does anything exist at all? is solved in the affirmation God is love. Through membership of the Church the individual Christian can unite himself with the perfect offering of Jesus Christ's incarnate life and death. This union by which the Christian becomes an *alter Christus* is seen at its highest in the lives of the saints."

The Page Lectures were given at the annual mid-winter reunion of the alumni and Connecticut clergy which was held at the school January 23d and 24th. Bishop Budlong of Connecticut opened the exercises with a devotional service in the school chapel.

Beside the Page Lectures, Prof. F. C. S. Northrop of the department of Philosophy in Yale University gave a lecture on Philosophical and Scientific Background of Modern Theology, and Prof. Hedrick of the Berkeley faculty on New Developments in the Study of the Gospels.

The school and guests were entertained for luncheon at the deanery, and in the evening there was a dinner in the refectory followed by informal speeches, the Rev. Floyd Kenyon, vice-president of the Berkeley Alumni, being the toastmaster.

G. T. S. Students to Give Play for Associate Mission Fund

NEW YORK—General Theological Seminary students will present the play, *Outward Bound*, in the Seabury Auditorium the evening of February 22d and 23d in an effort to raise funds for the support of the associate mission project in the district of Salina.

Faced with the necessity of raising funds for the support of the associate mission, where three General Theological Seminary alumni are now working, the students turned to the idea of presenting a play when the Missionary Society, student organization supporting the project, reported an impending deficit. The play will be supported by a subscription list and not by the public sale of tickets.

New Hampshire Churches Named in Will

CONCORD, N. H.—By the will of Miss Gertrude Rea of Concord, \$400 was left to the Domestic and Foreign Missionary Society, \$200 to St. Paul's Church here, and \$100 to St. Andrew's, Hopkinton.



Presiding Bishop of Japanese Church Visitor

(Continued from page 207)

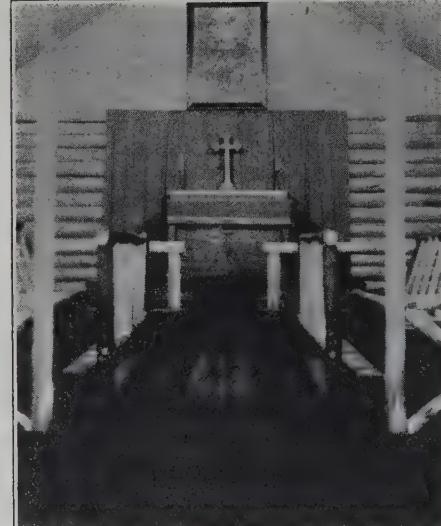
in every respect, and this demand is but the natural outcome of the principles which the Church has been teaching. As a basis for human relations, our Lord declared, "Thou shalt love thy neighbor as thyself." Whatever spiritual privileges the Western people have, every man and woman in the world has an equal right to those privileges on a basis of equality, and not as a gift or condescension from the races of the West. Japan and other Oriental countries are only calling upon the now dominant nations to act in accordance with the Christian principles they have so long enunciated. "Until the dominant races realize this," said the Bishop, "we shall never get anywhere. And a long and difficult road will have to be traveled by people of international minds before this end is reached. Christian missions have been far ahead of the rest of the world in advocating this equality."

Speaking more particularly of Japan's relations with the United States, the Bishop believes the basic cause of all irritation between the two countries is the American exclusion act, a gratuitous insult to Japan which affects their point of view on every question that arises. If this cause of friction could be eliminated, the whole atmosphere would be changed for the better.

Japan's policy in Asia is analogous to that of the United States as expressed in the Monroe Doctrine. Japan's desire for peace is beyond question but it is for peace on its own terms. The people are sensitive, they feel isolated and unhappy in their relationships, they are faced with grave problems at home and abroad.

GENERAL SYNOD MAY 7TH

Bishop Heaslett will preside over the General Synod of the Japanese Church which assembles in Sendai May 7th. The chief question will be how to choose a bishop for the missionary district of Mid-Japan, vacant since the resignation of Bishop Hamilton last year. The Canadian Church bears the chief support of this district. The question, which has also come up in China, is a natural one for Churches in the transition period between a wholly foreign and a wholly native episcopate.



WYOMING CHURCH CONSECRATED

These two views are of the exterior and interior of St. James' Church, Riverton, Wyoming. The church was consecrated several weeks ago by Bishop Schmuck of Wyoming. To the right of the church, above, is seen the rectory. The Rev. Nelson L. Chowenhill is in charge.

Shall the bishop be chosen by the supporting foreign Church, or by the native Church, or by the native diocese, or shall he be nominated by any one of these bodies for election by one of the others?

Bishop Heaslett emphasized the fundamental value of simple and direct evangelistic work. He has some 25 little churches in his diocese, all contributing more or less to their own support. Every year they show an increase in membership and in contributions. Bishop Heaslett has no institutions though he has students who "commute" to St. Paul's University in Tokyo. Newspaper evangelism is reaching many new people; on every confirmation tour he meets candidates brought to the Church by this method. The native Church membership is the essential factor in the growth of the whole Church and in the ultimate evangelization of Japan. The contribution of the foreign Churches is to build up a body of Japanese Christians and to guard and nurture the young national Church until it becomes strong enough to carry on.



PORTRAIT OF BISHOP HULSE OF CUBA

This painting, by a Cuban artist, is to be presented to the Bishop at the Cuban convocation in June.

Fragments of Christian Writing in Museum May be Oldest in Existence

LONDON—Much publicity has been given to the discovery by the Keeper of the Manuscripts in the British Museum that some fragments of papyri, unearthed in Egypt and recently acquired by the museum, are parts of a Christian gospel dating from "not later than the middle of the second century A. D." If this be true, these fragments, which consist of two imperfect leaves and a small scrap, may "fairly claim to be the earliest bit of Christian writing at present known to be extant," and are a century earlier than any manuscript that has been preserved of the canonical gospels. The narratives recorded on these fragments bear a striking resemblance to various passages in the New Testament, but hardly bear out the suggestion that St. John culled the material for his gospel from this "Fifth Gospel." It must be borne in mind that fanciful apocryphal gospels were common in the second century.

Kenyon Alumni Hear President at New York Church Service

NEW YORK—The alumni of Kenyon College resident in or near New York attended service as a group at the Church of the Ascension the evening of January 27th. The preacher was the president of Kenyon, the Rev. Dr. William Foster Pierce.

The Church of the Ascension has long taken a special interest in Kenyon. When Dr. Gregory Thurston Bedell left the rectorship of the parish to become Bishop of Southern Ohio in 1859, members of the Church of the Ascension gave a hall to Kenyon in his honor, naming it Ascension Hall. Later, they gave the chapel at Kenyon. From then to the present time, Kenyon and the Church of the Ascension have been closely associated.

Newburgh, N. Y., Rector Instituted

NEWBURGH, N. Y.—The Rev. Philip Marvin Styles was instituted rector of St. George's Church here January 27th. Bishop Manning of New York officiated.

Palmerton, Pa., Parish House is Dedicated

Rev. Howard D. Diller of Pottsville
Guest Preacher at Service;
Building Costs \$5,500

PALMERTON, PA.—The Rev. Howard W. Diller of Trinity Church, Pottsville was the guest preacher at the afternoon service here January 20th, when St. John's new parish house was appropriately dedicated. The Friday evening before the congregation had its annual dinner meeting and party with an attendance of more than 250 people.

The parish house was made by extending a room which was used for the kindergarten. The cost of the extension was approximately \$5,500. The interior and exterior are along the same lines as the original church. The parish hall which is the principal room in the addition will accommodate 200 people at dinner. A dumb waiter connects this room with the basement where there is a well equipped kitchen including an electric range. Another large room in the basement will be used for club meetings, classes, and dinners and will accommodate 75 people.

Massachusetts Pulpits Open to Many Visitors

BOSTON—Recent visitors to Massachusetts included Bishop Bartlett of North Dakota, who preached in the Church of the Epiphany, Winchester, and in the Church of the Advent, Boston, January 20th. Earlier in the month, the Rev. Humphry Beevor, librarian of Pusey House, Oxford University, and this year's lecturer in the Berkeley Divinity School, preached in the Cathedral Church of St. Paul. The Rev. Dr. Theodore Sedgwick, formerly rector of Calvary Church, New York, and later rector of the American Church in Rome, preached in Christ Church, Cambridge, January 20th; and that same parish is rejoicing that the Rev. Dr. J. Franklin Carter, former rector of St. John's Church, Williamstown, will come to Cambridge each week and assist in the parish work. Miss Caroline A. Couch, secretary to Bishop Roots of Hankow, is visiting in her home diocese and filling speaking engagements.

The Rev. and Mrs. Walworth Tyng are making their home in Newburyport during the winter's furlough and the Rev. Mr. Tyng is busy with engagements under both the New York and Massachusetts Speakers' Bureau. The Rev. Cyril E. Bentley, accompanied by the singers of the American Church Institute for Negroes, filled a schedule of Massachusetts engagements during the first two weeks of February. Miss Ruth Cumnock of Symond's Gap, Southwestern Virginia, is in Massachusetts and will speak about her work before returning. Mr. and Mrs. Harper Sibley were the speakers January 30th at the parish assembly of Trinity Church, Boston, taking as their topic The Ancient Faith and the Modern Family.

Lowered Income Fails to Upset Nevada Work

Pledges from Workers Assist in Readjustment; No Work Closed or Staff Members Dismissed

RENO—At a recent meeting of the clergy and women members of the staff of the missionary district of Nevada, when the reduced budget for 1935 was discussed, by rearranging the work and financing of the district slightly, without closing any work and still keeping all the present members of the staff employed, it was found that the budget could be met within \$1,200 of the reduced appropriations made by the National Council, whereupon each member of the staff offered a monthly gift according to his or her ability and the entire amount was pledged.

Those receiving \$1,500 or less pledged \$30 a year, those receiving between \$1,500 and \$2,000 pledged \$60, between \$2,000 and \$3,000, \$120 per year, and the Bishop \$360.

This offer was later accepted by the executive council of the district. At the same meeting it was decided to increase the district quota of \$1,500 for 1934 to the National Council by 25 per cent and a pledge was sent to the Council for \$1,875 for 1935. The district treasurer reported the entire quota of \$1,500 asked of the district for 1934 had been paid.

Bishop Jenkins of Nevada reported that the support of a nurse for the Indian Mission on the Pyramid Lake Reservation, which work was opened up a year ago, had again been promised for 1935 by the same devoted and generous Churchwoman who had made it possible to begin the nursing service at Nixon a year ago.

Mansfield Memorial Fund of \$100,000 is Sought

NEW YORK—At a meeting of the Mansfield Memorial Fund Committee January 30th, it was voted to launch a campaign to raise \$100,000 as a memorial to the late Rev. Dr. Archibald R. Mansfield, superintendent of the Seamen's Church Institute, who died February 11, 1934. The efforts of the Central Council of Women's Associations established a Religious and Social Service Endowment in 1926, to commemorate Dr. Mansfield's 30 years of service to seamen. This fund, later renamed the Mansfield Fund, now amounts to \$14,538.20. The purpose of the present campaign is to increase this fund to \$100,000, the income of which will be used for needy merchant seamen, through the religious and social service department of the institute. Again renamed, the fund will be known as the Mansfield Memorial Fund. The campaign officially began February 11th.

Junius S. Morgan has been appointed treasurer of the fund. The chairman of the committee is Rear Admiral Reginald R. Belknap, U. S. N., retired.

Chicago Planning Drive for Fund of \$1,000,000

(Continued from page 207)

of New York, for this purpose. Payments into the fund will extend over a five-year period so that by 1940, it is hoped that all of the major financial obligations of the diocese may be met.

John V. Norcross, chancellor of the diocese, presented the financial situation of the diocese to the convention and the proposal for the five-year plan. Ernest Reckitt, secretary of the centennial committee, presented the report of the committee which outlined the plan in a general way. These reports showed obligations of the Bishop as Corporation Sole and the Diocese to be in round figures, \$1,000,000. Mr. Norcross showed the necessity for a comprehensive plan to relieve the Bishop of the financial burden under which he has been laboring. In a preliminary statement, Bishop Stewart strongly urged the favorable consideration of the program.

The plan is the largest undertaking of its kind in the history of the diocese, and is definitely in line with the Forward Movement program being launched by the general Church.

WIRT WRIGHT DIOCESAN TREASURER

Wirt Wright, well-known Evanston banker and vestryman of St. Luke's Pro-Cathedral, Evanston, was elected treasurer of the diocese of Chicago, succeeding the late E. J. Rogerson.

BISHOP HOBSON SPEAKER

A call to Church men and women to join in the Forward Movement which the Church shortly will launch was sounded by Bishop Hobson of Southern Ohio at the mass meeting. Bishop Hobson told something of the plans of the Forward Movement committee. He called upon the laity to develop a truer discipleship and deeper loyalty to the Church.

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and country areas in search of "forgotten souls" was urged by the Ven. Winfred H. Ziegler, archdeacon of Chicago, in his address to the mass meeting. The Ven. F. G. Deis, metropolitan archdeacon, reported a definite trend upward in the work among Chicago mission stations.

Mrs. Albert Cotsworth, Jr., of Grace Church, Oak Park, continues as president of the Woman's Auxiliary of the diocese for another year. Other officers are: first vice-president, Mrs. Frederick C. Seymour, St. Luke's Pro-Cathedral, Evanston; vice-presidents: Mrs. Elizabeth Ballard, Mrs. Z. E. Martin, Mrs. J. R. Browne, of Chicago; Mrs. L. W. Mason, Rockford; Mrs. Walter Rattray, River Forest.

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Action on Finnish Report is Requested

Only One of Three Reports on Reunion on Which Convocation Asked to Take Immediate Steps

LONDON—The Finnish Report was the only one, out of the three concerning reunion which were laid before the Convocations, on which it was demanded that immediate action should be taken.

The second report had to do with the Presbyterian Church of Scotland, and the third concerned relations with the Free Churches, and takes the form of a brief paragraph introducing a particularly ingenuous and strictly anonymous sketch of a United Church, presented for edification rather than for action.

The *Scottish Guardian*, commenting on the reunion negotiations with the Presbyterian Church of Scotland, debated in the Convocations of Canterbury and York says:

"The reconciliation of Scots Presbyterians to the Faith and Order of the Catholic Church is specifically, and by divine ordination, the work and purpose of the Catholic Church in Scotland. The interference of foreign prelates has always been provocative of disorder, and it would be well if the two Archbishops followed the wise example of the Lower House of Convocation in the province of Canterbury and suspended any further action until the Episcopal Church in Scotland has had an opportunity of expressing a corporate opinion upon the prospect of reunion in Scotland."

Communion Vessels Stolen From Two Georgia Churches

ALBANY, GA.—The Communion silver of St. Paul's Church was stolen between January 20th and 23d. On January 24th St. Paul's Church, Macon, was looted of its Communion set.

Bishop's Pence in New Hampshire

CONCORD, N. H.—As a step toward meeting the 25 per cent increase in offerings for missions, the executive council of New Hampshire is urging parishes to use the plan of the Bishop's Pence, with the proceeds to be divided between the local parishes and the Church's Program.

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ENGLAND.

Texans Protest Errors in History Textbooks

DALLAS, TEX.—Incorrect information about the Church of England in two history textbooks used in the Texas public school system will be eliminated if action of the Dallas diocesan convention is effective. A committee was appointed to confer with the state board of education and the state textbook commission. Objection was made to statements that Henry VIII and Elizabeth were founders of the Church of England and that it was a "Protestant sect."

Bishop of Missouri Preacher at Little Rock, Ark., Service

LITTLE ROCK, ARK.—Bishop Scarlett of Missouri was the preacher at a special community service in Christ Church here February 3d. The church was filled and some members of the congregation were forced to stand. The rector, the Rev. Dr. W. P. Witsell, had arranged a special order of service for the occasion.

Bishop Scarlett declared the United States will never become as great a democracy as it should be if its object is to make the individual primarily a larger consumer of economic goods and if "the present mal-distribution of wealth" continues so that "in a land of plenty millions face insecurity."

Bishop Jenkins Confirms 143

RENO—Bishop Jenkins of Nevada reports 143 persons confirmed during 1934. This is more, with one exception, than for any other year since 1908 when the only now available episcopal register was begun.

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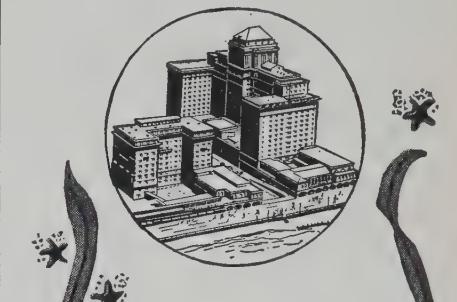
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Bishop Sumner Observes 20th Anniversary of Consecration

PORTLAND, ORE.—Bishop Sumner celebrated the 20th anniversary of his consecration as Bishop of Oregon January 6th. On January 30th the laity of the diocese marked the anniversary with a dinner at the Portland Hotel, when a purse of over \$1,000 was presented to be used at the Bishop's discretion for missions. The chancellor, Blaine B. Coles, made the presentation. The speaker of the evening was Bishop Jenkins of Nevada.



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ATLANTIC CITY

Cardinal Threatens Excommunications

Warns Nazis Against Persistence in Campaign to Eliminate Church Schools in Bavaria

NEW YORK — Excommunication of Nazi leaders was threatened at Munich February 10th by Cardinal von Faulhaber if they persisted in the campaign to eliminate Church schools in Bavaria. The *New York Times* correspondent quotes the Cardinal as condemning a single German school as the path to a single German Church and stating, "The split in Germany today is not as Nazi reformers say between Catholics and Protestants but between the New Heathenism and both of our Churches."

He urged Roman Catholics to continue to send their children to parochial schools and declared "Whoever passes laws against the freedom of the Church is liable to excommunication."

The Cardinal also protested against two violations of the concordat in Bavaria, namely the prohibition of parents' meetings at which the clergy were to speak, and the seizure of letters to parents of school children.

German Protestants have sent a virtual ultimatum to Wilhelm Frick, Minister of the Interior, demanding the resignation of Reichsbishop Müller and reorganization of the Evangelical Church. The demand was made by Bishop August Marahrens as head of the provisional administration of the Confessional Synod and was supported by two former German Nazi Bishops who have joined the insurgents.

Dr. G. L. Barton, Jr., New DeVeaux School Head

NIAGARA FALLS, N. Y.—Dr. George Lloyd Barton, Jr., head of the department of History of the Virginia Military Institute, has been appointed seventh headmaster of DeVeaux School, well-known school for boys in Niagara Falls, Dr. Philip W. Mosher, secretary of the board of trustees, announced.

Dr. Barton succeeds Dr. William S. Barrows, who, after 37 years of distinguished service, resigned his post last summer because of failing health. The new headmaster with his wife and two children will come to Niagara Falls at the close of the academic year to assume his duties at DeVeaux. His educational, religious, and military affiliations have provided him with an admirable preparation for his new work.

His numerous professional and civic affiliations include Phi Beta Kappa, the Raven Society of the University of Virginia, the American Philological Association, the American Historical Association, the Virginia Historical Association, and the Fortnightly Club of Lexington. From 1920 to 1930 he was a vestryman of the Robert E. Lee Memorial Church of Lexington, and is president of the Laymen's League of the diocese of Southwestern Virginia.

Long Island C. L. I. D. Branch Prepares for Annual Meeting

BROOKLYN—As a preparation for the annual meeting of the Church League for Industrial Democracy, the Long Island branch of the league held a conference February 2d at Holy Trinity Church, Brooklyn. There were three round table discussion groups, the panel discussion method being used, dealing with race relations, class relations, and inter-church relations. The leaders were the Rev. Bradford Young, the Rev. Edward R. Hardy, the Rev. John Coleman, Mrs. Muriel S. Webb, the Rev. Cranston Brenton, the Rev. Spear Knebel, and the Rev. W. B. Spofford. There was a dinner meeting in the eve-

ning at which an address was given by the Rev. J. Howard Melish, rector of Holy Trinity. It is planned to use the same panel discussion method at the annual meeting of the league which is to be held at St. Mark's-in-the-Bouwerie, New York, on Washington's Birthday.

New York Brotherhood Communion

NEW YORK—Bishop Manning of New York hopes to have 1,000 members of the Brotherhood of St. Andrew in the Cathedral of St. John the Divine for the yearly corporate Communion of the Brotherhood February 22d. The Bishop will be the celebrant. Following the service breakfast will be served. At the breakfast, the Bishop and Dr. Harry Chase will speak.

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CHARLES H. HIBBARD, PRIEST

PASADENA, CALIF.—The Rev. Charles H. Hibbard, D.D., a retired priest of the diocese of Los Angeles, died at his home in Pasadena January 31st.

Dr. Hibbard was born in Elmira, N. Y., January 28, 1853. After graduating from Hobart College and the General Theological Seminary he was ordained deacon in 1879 and priest in 1880. He was assistant at St. Mark's Church, Philadelphia, 1880-83; rector of St. John Baptist's Church, Germantown, Pa., 1883-91; St. Mary's Church, Burlington, N. J., 1891-97; and St. Peter's Church, Morristown, N. J., 1897-02. Coming to California in 1902 for his health he became priest in charge of St. James' Church, South Pasadena, in 1905 and rector emeritus in 1908. In 1909 he was appointed canon of St. Paul's Cathedral, Los Angeles.

The funeral was held from St. James' Church, South Pasadena, February 2d with Bishop Stevens of Los Angeles, and Bishop Gooden, Suffragan of Los Angeles, the Rev. T. Raymond Jones, rector, and the Rev. John R. Macarthur officiating. Interment was at San Gabriel cemetery.

Dr. Hibbard is survived by his widow, Rebecca Lewis, and three daughters, a son, and one grandchild: Mrs. Malcolm S. Huey of Philadelphia, Rebekah, Margaret, and Charles H. Hibbard, Jr., of Pasadena, and Sydney M. Huey of Philadelphia.

THEODORE PARTRICK, JR., PRIEST

RALEIGH, N. C.—The Rev. Theodore Partrick, Jr., rector of the Church of the Good Shepherd here, died at a local hospital February 4th of pneumonia.

The Rev. Mr. Partrick was born in Clinton, N. C., June 2, 1889, the son of T. H. and Mary Anna Partrick. He attended the University of North Carolina and Virginia Theological Seminary, and was ordained deacon in 1918 and priest in 1920. He married Miss Watson Kasey June 12, 1918.

A former newspaperman, the Rev. Mr. Partrick became editor of the *Carolina Churchman*. He came to the Church of the Good Shepherd from the rectorship of Trinity Church, Scotland Neck, N. C., four years ago.

He was a deputy to the General Conventions of 1931 and 1934. He was a trustee of St. Augustine's College.

Survivors include his widow, two children, Louise and Hall, his father, two sisters, and two brothers.

The funeral was conducted February 6th by Bishop Penick of North Carolina, assisted by the Rev. Dr. Milton A. Barber, and the Rev. Joseph F. Fletcher.

GEORGE H. THOMAS, PRIEST

CHICAGO—The Rev. Dr. George H. Thomas, rector of St. Paul's Church, Chi-

cago, for 20 years and prominent in Church affairs locally and nationally, died at St. Mary's Hospital, Tucson, Ariz., February 5th, after a brief illness. Dr. Thomas had gone to Arizona 10 days ago for a rest when he contracted pneumonia.

His death came as a great shock to the diocesan convention which met at Grace Church the morning of Dr. Thomas' death. Resolutions of sympathy were adopted by convention and dispatched to Mrs. Thomas, who was with Dr. Thomas at the time of his death. A son, Arthur, also was present.

Funeral arrangements are being delayed until Mrs. Thomas and other members of the family arrive in Chicago.

On the very eve of his death, Dr. Thomas was the recipient of the Cross of Honor for distinguished service in the diocese of Chicago. Bishop Stewart of Chicago announced the award at the pre-con-

vention dinner and it was received by a member of St. Paul's vestry.

Dr. Thomas is survived by his widow, a son, Arthur, and a daughter, Margaret.

Dr. Thomas' death is the second serious loss to St. Paul's Church within a week. Just a week prior to the rector's death Paul Willis, senior warden, died. Dr. Thomas had remained in the city on account of Mr. Willis' sickness for several days, but was in Arizona when his senior warden died.

Born in Providence, R. I., in 1872, the son of Charles Lloyd and Sarah Sophia Thomas, Dr. Thomas attended Yale, receiving the Bachelor of Arts degree in 1895 and the Master of Arts degree in 1898. He also received the Bachelor of Divinity degree from the Episcopal Theological School in 1898, was ordained deacon that year and priest in 1899.

Dr. Thomas was assistant at St. Mark's

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

8 So. Chelsea Avenue

REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M. and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine,

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Week-days: 7:30, Holy Communion (also on Saints' Days at 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector
Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.

Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.

Week-day Masses, 7, 8, and 9:30.

Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

Six organ recitals—January 22, 30 and February 6, 13, 20, 27 at 8:30 P.M. Titus, Watters, McLaughlin, Downes, White, Zeuch.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. GEORGE A. ROBERTSHAW, Minister in Charge
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday) 12:20.

St. Thomas Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOK, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion:
Noonday Service 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Church, Minneapolis, 1898-99; rector of All Saints' Church, Minneapolis, 1899-1906; rector of Christ Church, Fitchburg, Mass., 1906-15; deputy to General Convention in 1913, 1916, 1922, 1925, and dean of the Chicago delegation to General Convention in 1928, 1931, and 1934.

He was a member of the diocesan council, Cathedral Chapter, chairman of the finance committee, and declined election in 1924 as Bishop of Wyoming.

L. G. H. WILLIAMS, PRIEST

LUBBOCK, TEX.—The Rev. Luther George Hallam Williams died January 20th at the residence of his son-in-law and daughter, Mr. and Mrs. Jack M. Randal, here, at the age of 58.

The Rev. Mr. Williams was born in Macon, Ga., November 14, 1876, the son of Luther and Mary E. Williams. He was graduated from the Theological School of the University of the South in 1901 and ordained deacon in that year and priest in 1902. He was married in 1902 to Mary Teasdale Cleveland, who survives him.

The greater part of his ministry was spent in missionary work in Georgia and Alabama. In 1926 he became priest in charge of St. Paul's-on-the-Plains, Lubbock. In 1930 he went to the diocese of West Texas as priest in charge of Emmanuel Church, Lockhart, and the Church of the Ascension, Luling, ministering in these fields until the time of his death.

Survivors include five children: Mrs. Randal, Mrs. Eugene J. Wilson, Bay City, Tex.; Miss Margaret H. Williams, Greensboro, N. C.; Luther H. Williams, Lubbock, and Cleveland Williams, Seattle, Wash.

The burial office was said by Bishop Capers of West Texas in St. Mark's Church, San Antonio, January 22d, with the clergy of San Antonio as pall-bearers. After cremation the ashes were brought to Lubbock.

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ANNOUNCEMENTS

Died

FARQUHAR—MARY HOWARD FARQUHAR, widow of Col. Francis Ulric Farquhar, and mother of Mrs. Frank Hale Touret and Mrs. Frederick Cushing Cross, died on Thursday, February 7th, at the home of her daughter, Mrs. Cross, in Lunenburg, Mass. Mrs. Farquhar was in her 89th year.

The funeral service was held in St. Paul's Cathedral, Detroit, Mich. Interment in Elmwood Cemetery, Detroit. Mrs. Farquhar's son-in-law, Bishop Touret, conducted the service.

ANNOUNCEMENTS—Continued

Memorial

LENA McGHEE

In loving memory of LENA McGHEE who entered life eternal February 13, 1921, at St. Faith's House, Tarrytown, N. Y.

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RETREATS

BAY SHORE, L. I.—The Rev. John Rathbone Oliver, M.D., will conduct a pre-Lenten retreat for women at the House of Retreat and Rest, Bay Shore, Long Island, March 2d to 4th. Applications may be sent to THE SISTERS OF THE HOLY NATIVITY, Bay Shore, N. Y.

NEW YORK—A retreat will be held at Trinity Mission House on the ninth of March, the Rev. Dr. Royden K. Yerkes, conductor. Those desiring to make the retreat will please make their wishes known to the SISTER-IN-CHARGE, at 211 Fulton St., New York, N. Y.

NEW YORK CITY—A Day of Devotion, Friday, February 22d, to be conducted by the Rev. J. Wilson Sutton, D.D., at Trinity Chapel, West 25th St., near Broadway, New York City. Beginning with Morning Prayer at 7:45 A.M., followed by the Holy Communion at 8 A.M., there will be three Meditations: 10 and 11:30 A.M., and 2:30 P.M., with Intercessions at 12:30 P.M., the day ending with Evening Prayer at 4 P.M.

New Jersey Cathedral Crypt Work Planned

Removal of Last House on Property Begun and Ground to be Broken Early in Spring

TRENTON, N. J.—Decision was made at recent meetings of the building committee and the Cathedral Chapter to commence work on the crypt of the new Cathedral structure on the site adjoining the present All Saints' Chapel on West State street. Removal of the last house remaining on the property has been begun and it is expected that ground will be broken very early in the spring. Bishop Matthews of New Jersey, who is at present on a tour of the Far East, plans to officiate at the laying of the cornerstone of the new building during the diocesan convention in May.

Plans for the crypt contemplate the incorporation of the various memorials now in Trinity Cathedral on Academy street, the use of which will be discontinued when the new crypt is completed. The crypt church will serve as the main place of worship of the united congregations of Trinity and All Saints' and will be 220 feet in length with a depth of 60 feet, although rising only four or five feet above ground level. The contemplated expenditure on this project is \$75,000.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ABINGDON PRESS, New York City:

Testament of Love. By Hubert L. Simpson. \$1.00.

APPLETON-CENTURY COMPANY, New York City:

Confucianism and Modern China. Illustrated. By Reginald F. Johnston. \$3.50.

Tabitha of Lonely House. By Hildegard Hawthorne. Illustrated. \$2.00.

Victoria, the Widow and Her Son. By Hector Bolitho. Illustrated. \$5.00.

THE MACMILLAN COMPANY, New York City:

What Happens in My Garden. By Louise Beebe Wilder. Illustrated. \$3.00.

Beginning to Garden. By Helen Page Wodell. Illustrated. \$1.00.

The Box Book. By Hazel F. Showalter. Illustrated. \$1.00.

The Life of Joseph Chamberlain. Vol. 3. By J. L. Garvin. \$6.00.

Playing With Clay. By Ida M. Wheeler. Illustrated. \$1.00.

With Scissors and Paste. By Leila M. Wilhelm. Illustrated. \$1.00.

Working With Electricity. By Katharine Keeler. Illustrated. \$1.00.

Your Work Shop. By Edna Plimpton. Illustrated. \$1.00.

OXFORD UNIVERSITY PRESS, American Branch, New York City:

The Puritans and Music. By Percy A. Scholes. \$8.50.

PRINCETON UNIVERSITY PRESS, Princeton, N. J.:

German Cities. By Roger Hewes Wells. \$3.00.

YALE UNIVERSITY PRESS, New Haven, Conn.:

The Doctor in History. By Howard W. Haggard. Illustrated. \$3.75.

Architecture in English Fiction. By Warren Hunting Smith. Illustrated. Paper, \$2.50. Cloth, \$3.00.

MUSIC

THE H. W. GRAY COMPANY, New York City:

The Redeemer: A Choral Meditation. By Clarence Dickinson. \$1.25. Specially bound organist's copy, \$1.75.

PAMPHLETS

COMMUNITY CHESTS AND COUNCILS, INC., New York City:

Youth Today: Proceedings of October 29, 1934, Hearing and Conference. 25 cts.

MCKINLEY PUBLISHING COMPANY, Philadelphia, Pa.:

Historical Fiction for Junior and Senior High Schools. Compiled by Hannah Logasa. \$1.00.

MOTHERING SUNDAY MOVEMENT, Nottingham, England:

The Promise: A Mystery Play for Mothering-tide. By C. Penswick Smith. 6d.

WORLD PEACE FOUNDATION, New York City:

Foreign Trade and the Worker's Job. By Helen Hill. 10 cts.

PERIODICAL

BURNS, OATES AND WASHBOURNE, LTD., London:

The Dublin Review: For Quarter beginning January, 1935.

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